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ABSTRACT

This exploratory study is the result of a joint effort of three bilingual communities in the United States (Native Americans, Chicanos, and Puerto Ricans), to identify factors contributing to the effectiveness of day care child development programs and to delineate the needs of those serving bilingual bicultural children. The report is divided into three sections which separately analyze selected bilingual bicultural, day care programs. General recommendations are to: (1) build on the strengths of the family cultural life styles, (2) maintain the home language and culture, (3) center decision-making responsibility in the parents of the children in the program, (4) develop staffing patterns which reflect the enrollment of the children on a parity basis, and (5) reject curriculum models which attempt assimilation through integration theories. Basically, this report calls for the utilization of the rich culture and language of the home environment in any bilingual, bicultural, early childhood education program.

(CS)

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PROGRAMS OF MODEL DAY CARE CHILD DEVELOPMENT CENTERS

FOR MEXICAN AMERICANS, NATIVE AMERICANS, AND PUERTO RICANS

IRRA

A Non-Profit Consulting Firm Specializing In Bi-Cultural Programs

PS 007269

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PROGRAMS OF MODEL DAY CARE CHILD DEVELOPMENT CENTERS
FOR MEXICAN AMERICANS, NATIVE AMERICANS, AND PUERTO RICANS

Submitted to:

The Office of Child Development
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3210 Grace Street, N.W.

Washington, D.C. 20007

The conclusions and recommendations in this report are those of the grantee and do not necessarily reflect the views of the United States Department of Health, Education and Welfare or any other agency of government.

PS 007269

In Memory of:

Allen L. Nephew
Native American

Allen L. Nephew's warmth, wit, sincerity, and love of people will
be missed by those who were privileged to work with him.

INTRODUCTION

The following study is the result of a joint effort of the three major bilingual communities in the United States--Native Americans, Chicanos, and Puerto Ricans. The project was undertaken under the guidance of a Policy Committee composed of equal representation from Chicanos, Puerto Ricans, and Native Americans. Staff from each group, Puerto Rican, Native American, and Chicanos, related to their own community in studying the Day Care Child Development Programs.

Mexican American System (MAS) initiated negotiations with the Office of Child Development for funds to carry out a multi-cultural bilingual study. Because of the funds offered by OCD--\$62,361.00--were so limited, the groups involved chose to conduct a joint study. Interstate Research Associates was selected as the Grantee for the project.

The participating organizations were M.A.S., Frente Unido de Educadores Puertorriqueños, P.R.A.C.A. and Americans for Indian Opportunity (AIO). The Project Committee was composed of:

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COMMON FINDINGS

1. Lack of authentic materials developed by members of each ethnic community.
2. Monies to date have been allocated to universities and institutions who in turn obtain their information from the local communities.
3. Non-sharing of materials and studies already produced by organizations who have received government funding. They have been possessive with same.
4. Limited or no parent involvement. Parent involvement is identified by menial work contributions.
5. Programs are constantly being evaluated, reviewed and monitored by unqualified people who are neither bilingual nor bicultural. Our main objection is that this takes away valuable time from the teacher, administrators and ultimately robs the child of quality services. In addition, findings of these evaluations are not made available to the programs.
6. The Office of Child Development and funding agencies do not have representatives of our three major minorities in policy making positions.

RECOMMENDATIONS

1. The establishment of material resource centers.
2. Monies should be allocated to local community based organizations so that needed studies may be carried out by qualified knowledgeable personnel.
3. Materials must be shared.
4. Parent involvement must be on national, regional and local levels in all phases of the programs--also including but not limited to--program planning, administration, implementation and evaluation.
5. Strict evaluation controls must be established at regional and local levels with the following stipulation:
 - a. Evaluations must be conducted by bilingual and bicultural personnel.
 - b. Reports of findings must be made available to regional and local programs, agencies and interested persons.
6. The Office of Child Development and funding agencies must recruit and hire members of the three minorities for policy making positions. Staff must be bilingual and bicultural and must have community credibility.

The information contained herein is N O T new. Most of these findings are well known, yet they continue to be the failings of this system. The most important aspect continues to be overlooked and considered to be unimportant--the ethnic representation. The implementation

of the recommendations presented MUST be done by those individuals possessing native insight by birthright. They can only be implemented by persons who can communicate both verbally and non-verbally with each ethnic community.

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FOR CHICANO CHILDREN
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- III. BILINGUAL EARLY CHILDHOOD SERVICES IN THE PUERTO RICAN
COMMUNITY



PHOTO CREDIT - TALLERES JONÁS

A STUDY OF
DAY CARE
CHILD DEVELOPMENT
PROGRAMS FOR THE
CHICANO CHILD

This report was prepared for:

THE OFFICE OF CHILD DEVELOPMENT
Washington, D. C.
September 30, 1972

by:

Mexican American System
San Francisco, California

BILINGUAL BICULTURAL DAY CARE CHILD DEVELOPMENT PROGRAMS

FOR CHICANO CHILDREN

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I. INTRODUCTION

This study was undertaken in an effort to identify factors contributing to the effectiveness of day care centers and delineate the needs of those serving bilingual bicultural children. M.A.S. (Mexican American System - a national Chicano organization) as an advocate of Chicano preschool concerns, solicited the initiation of the study, directed and coordinated the Chicano component and presents this document as its base for further action.

M-A.S. PHILOSOPHY

Mexican American System--MAS as it is commonly known was organized as the first and only national advocate for Chicano programs in Early Childhood development. MAS is also a policy forum serving as an advisory committee to the Office of Child Development, H.E.W. Washington, D. C. The need for an organization such as MAS is self-evident, because it is during the Early Childhood years that Chicanos develop an awareness of their environment. The home provides a positive surrounding for the Chicano, utilizing his rich culture and language. Traditionally, Early Childhood philosophies in this country, however, have negated the child's culture and have obliterated his language.

Therefore, a major goal of MAS is to assist the Chicano child and his family to maintain and support the home environment in Early Childhood Development programs.

Early Childhood development programs serving the Chicano child must:

- A. Build on the strengths of the Chicano family life style. This means the child's language and culture.
- B. Maintain the home language and culture.
- C. Teach the child both English and Spanish and colloquialisms.
- D. Be organized with the primary responsibility and decisions being made by the parents of the children in the program.
- E. All staffing patterns of programs serving Chicanos must reflect the enrollment of the children on a parity basis.

MAS STRONGLY OPPOSES:

1. Curriculum models used in early childhood education based on the culturally deprived, culturally disadvantaged, linguistically handicapped, or assimilation through integration theories which are currently being used.
2. The teaching of any language as superior to another.
3. Program relegating minimal responsibility to parents of children thus taking away parent control of programs that affect their children.
4. Programs that are only bilingual -- they must be bicultural as well.
5. Programs dominated by non-Chicanos that are serving Chicano children, with Chicano staff serving in positions of little or no authority to make policy.
6. Research done on Chicanos must be done by Chicanos who advocate the strengths of the Chicano family thus eliminating the intervention approach.

A. Purpose

The purpose of this study was to select and visit Day Care Child Development Centers in Southwestern United States which serve a large number of Chicano children. Programs were to be monitored and assessed in order to define positive components of existing day care programs and incorporate such findings into a flexible program that would meet the needs of the Chicano child, the parents, and the community served by day care programs. The sources of data, the criteria for selecting those sources and the methodology utilized in collecting such data are outlined in this section.

B. Procedure

In order to present an overview on Chicano day care needs to the Office of Child Development, it was decided to utilize an exploratory approach in conducting this study. The following steps were undertaken: (See Time Schedule, Original and Revised in Appendix 1).

- 1) Formation of Steering Committee
- 2) Hiring of Program Analyst
- 3) Survey Instrument developed and field tested--ranked results
(Appendix 2)
- 4) Bilingual bicultural program criteria identified
- 5) Sites to be visited selected
- 6) Findings compiled and analyzed
- 7) Report analyzed by Mexican American System (MAS).
- 8) Report submitted to OCD and Grantee.

The advice of the Steering Committee and M.A.S. California constituency was continuously sought throughout the formation of this report.

C. Sample Selection

The criteria for selecting the sample included a review of day care sites located in the Southwestern states serving a majority of Chicano children. In addition, the criteria considered whether day care sites provided a program utilizing a bilingual bicultural approach and if day care services were provided for six hours or more daily during a twelve month period.* Finally, the sample was to include sites located at both urban and rural areas.

The programs selected and visited were those recommended by Chicano organizations, Office of Child Development Regional Offices, the Colorado and Texas Migrant Councils and O.E.O. Regional Training Offices.

Table 1 displays the state, name of program, location and setting of sites studied.

*

With the exception of Migrant Day Care Centers which operate seasonally but are considered an integral part of our educational system.

Table 1. Day Care, Child Development Centers Studied, Providing Site Location, Name, and Setting.

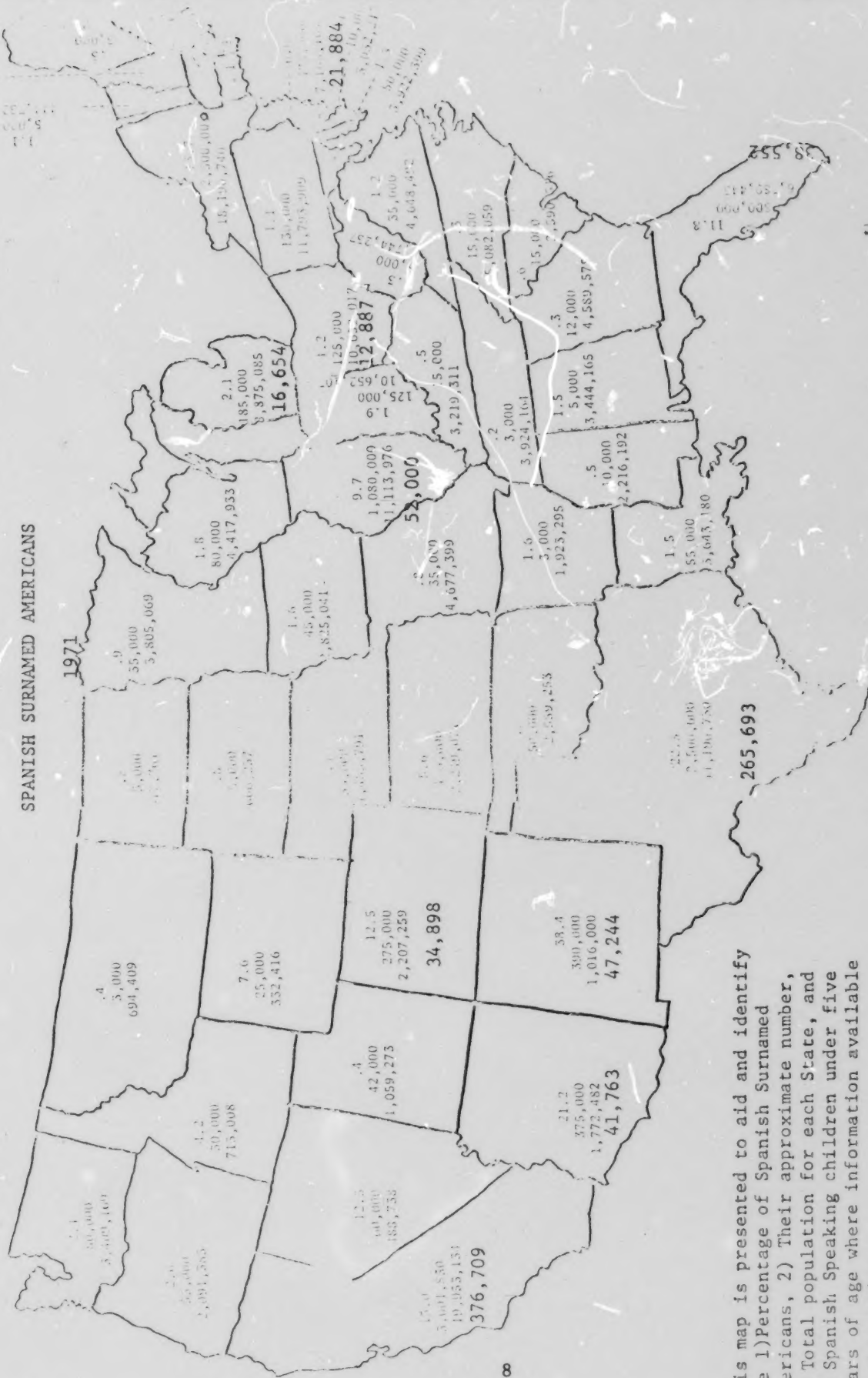
STATE	URBAN SITE	RURAL SITE
Arizona	Sacred Heart Development Center, Phoenix Welsey Community Center Phoenix	Child Development Center, Peoria
California	Family Day Care Center Pasadena Los Pequenitos-Gardner Los Pequenitos-Infant Center, San Jose	No Report Submitted
Colorado		Colorado Migrant Council, Brighton Day Care Fort Lupton Day Care Parent Child Center, Greeley
New Mexico	St. Paul's Infant Care, Albuquerque Child Development Center Farmington Child Development Center West Las Vegas	
Texas	Model Cities Child Development Program, Edinburg Alvares Child Development Center, Edinburg Bilingual Early Childhood, San Antonio Wesley Kindergarten, San Antonio	Child Development Center, La Joya Child Development Center, Sullivan City
Washington	6	Northwest Rural Opportunity, Pasco

II. BACKGROUND

A. Demographic and Educational Data

SPANISH SURNAMED AMERICANS

1971



(Note: A clearer map is being printed)

This map is presented to aid and identify the 1) Percentage of Spanish Surnamed Americans, 2) Their approximate number, 3) Total population for each State, and 4) Spanish Speaking children under five years of age where information available in that order.

Map: Elia Robledo Durán

Statistical Data: Mexican American System
Bil. Bic. Workshop, Summer 1972; USCOMM-DC-

SPANISH SURNAMED AMERICANS
1972

2. TOTAL AND SPANISH LANGUAGE POPULATION, BY STATE: 1970 (PRELIMINARY)

State	Total population	Spanish language population	
		Number	Percent of total
Alabama	3,444,165	13,313	--
Alaska	300,382	6,279	2
Arizona	1,770,893	333,349	19
Arkansas	1,923,295	9,333	--
California	19,957,715	3,101,589	16
Colorado	2,207,259	286,457	13
Connecticut	3,031,709	73,357	2
Delaware	548,101	6,267	1
District of Columbia	756,510	15,671	2
Florida	6,789,412	451,382	7
Georgia	4,589,575	29,824	1
Hawaii	768,561	23,276	3
Idaho	712,567	18,476	3
Illinois	11,109,935	364,397	3
Indiana	5,193,659	67,183	1
Iowa	2,824,376	17,448	1
Kansas	2,246,578	46,705	2
Kentucky	3,218,706	11,112	--
Louisiana	3,640,470	69,678	2
Maine	993,653	3,730	--
Maryland	3,922,399	52,974	1
Massachusetts	5,689,170	64,860	1
Michigan	8,875,083	120,687	1
Minnesota	3,804,971	23,193	1
Mississippi	2,216,912	8,182	--
Missouri	4,676,501	40,640	1
Montana	694,409	7,771	1
Nebraska	1,482,412	21,067	1
Nevada	488,738	27,142	6
New Hampshire	737,681	2,681	--
New Mexico	1,016,000	407,286	40
North Carolina	5,082,059	22,611	--
North Dakota	617,761	2,007	--
Ohio	10,651,848	95,128	1
Oklahoma	2,559,229	36,007	1
Oregon	2,091,385	34,577	2
Rhode Island	948,845	6,961	1
South Carolina	2,590,516	10,999	--
South Dakota	665,507	2,954	--
Tennessee	3,923,780	13,873	--
Texas	11,115,431	2,059,671	18
Utah	1,059,273	43,550	4
Vermont	444,330	2,469	1
Virginia	4,648,494	48,742	1
Washington	3,409,169	70,734	2
West Virginia	1,744,237	6,261	--
Wisconsin	4,417,731	41,402	1
Wyoming	332,416	18,551	6

PUERTO RICAN TOTALS: 1970 (PRELIMINARY)

New Jersey	7,168,164	135,676	2
New York	18,236,951	872,471	5
Pennsylvania	11,793,907	44,535	--

"I N M E M O R Y O F Doña Ester
 Doña Henriqueta
 Don Gustavo
 and
 Don José
 the caretakers of the barrio boy"

.... dedication of Barrio Boy by Ernesto Galarza

"Of those boys, the ones who are still living are grey-haired, slightly cantankerous, and in all probability creaking at the joints But the worst thing that has happened to them is that some psychologists, psychiatrists, social anthropologists and other manner of 'shrinks' have spread the rumor that these Mexican immigrants and their offspring have lost their 'self-image.' By this, of course, they mean that a Mexican doesn't know what he is; and if by chance he is something, it isn't any good."

"I, for one Mexican, never had any doubts on this score. I can't remember a time I didn't know who I was; and I have heard much testimony from my friends and other more detached persons to the effect that I thought too highly of what I thought I was."

"It seems to me unlikely that out of six or seven million Mexicans in the United States I was the only one who felt this way. In any event, those I knew and remember and tell about, had an abundance of self-image and never doubted that it was a good one."

Preface
Barrio Boy
by Ernesto Galarza

II. BACKGROUND

A. Demographic and Educational Data

The schools in the Southwestern states of Arizona, Colorado, California, New Mexico, and Texas have an approximate enrollment of 1.75 million children with Spanish surnames. (National Education Association, 1966) For thousands of these children, the public schools do not offer an education that enables them to become productive citizens in the economic and social life of our nation. The Kerner Report and other government reports describe the American public school system as inadequate for minorities, (especially those schools located in slum areas inhabited by racial minorities) because of its failure to provide educational experiences which are relevant (Report of the National Advisory Commission of Civil Disorders, 1968). Some critics have stated that the schools in minority areas represent an educational system that is prejudiced against the slum child (Silberman, 1964; Samora, 1962; Clark, 1965; Sanchez, 1969; Vaca, 1970)

Enthusiatically and with the highest expectations, the Chicano child takes his language and culture to the classroom only to find that the schools reject his language, minimize his culture and ignore his identity. The schools assume that the Chicano child learns in an instructional program based upon

a set of different values, an unfamiliar culture and an alien language (Thonis, 1969). In addition, the schools look upon the Chicano culture and language as a handicap which needs to be changed in order for the Chicano child to succeed in school and in the Anglo American society.

The failure to provide a good education for the Chicano can be documented by the statistics on the educational attainment of Chicanos. Table 2 below indicates that in 1960 the adult Chicano in the Southwest had an average of 7.1 years of schooling as compared to 9.1 for other non-white and 12.1 years for the Anglo.

Table 2 Adult Educational Attainment in the South-
western States, 1960

Chicano	7.1 years
Other non-white	9.1 years
Anglo-American	12.1 years

The median years of educational attainment of the Chicano ranged from 4.8 in Texas to 8.6 in California.

Table 3 shows the average educational attainment of the Chicano increased between 1950 and 1960 from 5.4 years to 7.1 years as compared with the non-white educational attainment increase of 7.8 to 9.1 years and the Anglo 11.3 years to 12.1 years (Gebler, 1967).

Table 3 Increase in Average Educational Attainment
of Adults, 1950-1960

	<u>1950</u>	<u>1960</u>
Chicano	5.4 years	7.1 years
Other non white	7.8 years	9.1 years
Anglo American	11.3 years	12.1 years

The number of Chicano students enrolled in colleges is alarmingly low. For example, although the number of Chicano students in colleges has increased, one estimate shows that less than 1% of all college graduates in California are Chicanos, despite the fact that recent census reported 16% of the population of California to be of Mexican heritage (Galaraza, Gallegos, and Samora, 1969; Los Angeles Times, March 8, 1972).

American educational philosophy has traditionally deprecated "non American" cultures and demanded that everyone acculturate into the "American" mainstream (Cremin, 1964). Well before the American Civil War, nationalistic minded educators claimed that the school should train immigrants in the American way of life. This tradition permeated the educational system in the 1880's when masses of immigrants from southern and eastern Europe came to the United States and continued through the 1920's and 1930's (Cremin, 1964). This philosophy, termed by many as Americanization, attempted to assimilate the immigrant by stripping him of his language and making him an "American" in the Anglo-Saxon image. Dr. Leonard Covello,

Italian-American raised in New York described what the schools tended to do to most immigrant children in their charge: "We were becoming American by learning to be ashamed of our parents."

This educational tradition still exists today. In attempting to fit everyone into one mold the Chicano child faces a frustrating educational environment. He is abruptly pressed to master an alien language and simultaneously forced to make use of it as a pupil. The problem is enormously increased by his unfamiliarity with objects, subject matter, social relationships and cultural attitudes not previously encountered. The child's identity is threatened when he enters a school where the English language is compulsory while the Spanish language is considered a foreign and un-American language he must reject in order to succeed in school. The psychological implications of such an experience are many. Levine (1969) claims that where a dominant group speaks one language and the minority speaks another, the language spoken by the dominant group becomes a status symbol and the minority language is looked upon as an inferior language. In learning English through traditional compulsory methods, the mono-lingual, Spanish-speaking child internalizes his confusion and frustration, thereby creating a breach in his emotional development. As a child rejects his language (according to Levine) he rejects the parents who speak it, the home where he lives and the culture it represents.

If this rejection of his identity base results in deep

feelings of guilt the tensions produced can have adverse effects upon his social and emotional growth (Levine, 1969; Christina, 1965).

A perspective that presently dominates educational thinking, concerning the education of the Chicano child persists in identifying low academic and social achievement as primarily attributable to the cultural characteristic of the child rather than to the social-economic system and institutions in the dominant society. Therefore, educators perceive the role of the school as changing the Chicano child into an English speaking middle-class Anglo-American. For the Chicano child, this philosophy has not only been unsuccessful but has proven destructive.

A strong point to note is that language barriers are only one factor in the process of excluding Chicanos from the mainstream of American society. Of more profound impact are the cultural barriers and the persistence of the existing educational system to acculturate and assimilate ethnic minorities.

Culturally appropriate programs need to be developed to promote positive change in the existing educational practices that will benefit the Chicano child. This study will explore existing and recommended approaches towards a positive linkage of effective and culturally appropriate day care, child development educational programs for the Chicano child.

B. Historical View of Day Care

Child care in the United States had its beginning as a result of various national crises, dating back to 1863, when Philadelphia women engaged in making uniforms and bandages for the Union Army. Later during the Depression poor families, unemployed teachers and nurses were assisted by WPA child care centers. As the need for working women became critical, particularly during World War II, child care became established on a larger and more permanent scale.

Since its inception, and still prevalent to some degree, child care services have primarily provided custodial care. The concern is primarily for physical development and not for the development of the whole child. Certainly, in terms of meeting the needs of Chicano children and other ethnic minorities, child care has failed. A few individual teachers, however, because of their own background, are able to fulfill the emotional and cognitive needs of Chicano children. These teachers provide a culturally oriented educational program often times against the imposed policies of the centers, which deny the existence of cultural differences and insist that "all children are the same" in accordance with the myth of the "melting pot". It is interesting to note that this sensitivity and success is most often found in teachers with backgrounds similar to those of the children they serve.

The overwhelming majority of Chicano working parents have preferred to rely on "abuelitos, tias, vecinos" and friends to care for their children. Other Chicano parents have no alternative but to sacrifice a needed financial income by having the mother remain at home rather than submit their children to sterile, impersonal child care centers that would try to mold them. The existing situation would promote cultural pluralism at the expense of emotional and social well-being of Chicano children and families.

Chicano families presently using child care centers are doing so for negative reasons - they have no alternative (working mothers who have no relatives available to care for their children). In view of the economic disparity affecting Chicanos whose income is far below the national average, many Chicana women have to work even in their later years. As a result, it becomes more difficult to rely on the extended family for child care and education. Urbanization and mobility also adversely affect all low income Chicanos who travel in search of decent working conditions. These conditions cause stresses on the family life and voids in the child's schooling. While we do not have statistics on Chicano working mothers, the general picture in the U. S. is as follows:

According to the Congressional Record, there are 14 million children in this country who have working mothers. Eight out of ten of these children are cared for through makeshift arrangements.

★

Escena 8

.....

"Tell me," said the teacher, "Why did you jump up and down in a jig right in the middle of my lesson?"

"I wasn't dancing."

"Then why did you jump up and down?"

"I was happy because I had gotten a 'B' on your quiz."

"That's no reason for you to make an exhibition. Why did you jump up and down in front of the class?"

Is that what Mexicans do?"

The young man stared out the window.

★

Cárdenas, René. "On the Process of Education," Unpublished. Printed by permission of the author. 1971. pg. 48.

There are 2,790,000 mothers who work because they are the sole support of their families. Of those mothers who work, nine out of ten do so to satisfy unmet economic needs such as: basic support; medical expenses; savings for the future education of the children.

While the proportion of working mothers with preschool children was 10% in the 1940's and 40% in the 1960's, it is estimated that the percentage will increase to between 60% and 70% in the decade of the 1970's.

The United States Department of Labor, Women's Bureau, reports a similar trend. The 3.7 million working mothers having less than 5 children will increase to 5.3 million by 1970.

Further, based on 1967 population figures, it is estimated that 10.6 million mothers at all economic levels would like to work, including one-third of the mothers now receiving welfare benefits.

Needless to say, these figures include a very large number of Chicanas who will not only demand the expansion of child care services, but will most certainly demand accountability in terms of services which meet the unique language and cultural needs of their children in so far as their physical, cognitive, social, and emotional development.

The Office of Child Development's Day Care Model Code (developed by OCD's National Task Force on Day Care Licencing) brings us up to date.

The present rationale for having day care centers is rapping the idealized concept of providing quality care for children. Current programs, like the Welfare Work Program, which forces recipients to work in exchange for their welfare checks, are an indication that concern over welfare monies takes precedence over the child's needs and welfare. Such programs adversely affect the Chicano family and children because custodial care rather than quality care is given. The negative effects increase because there is no reinforcing or extension of the home environment and family values. Further, parents are consistently excluded from all decision making processes. This severely affects the Chicano child because his foundation--culture, language and customs are destroyed through this experience.

C. Critique of Early Childhood Philosophies, Models, and Existing Programs

Literature on early childhood educational philosophies which influenced the development of on-going models and programs in

early childhood are reviewed, analyzed and discussed in this section. Because these programs are setting the stage for the education of the Chicano child, they were viewed critically prior to the presentation of findings resulting from this study.

Educational Philosophies

In the 1960's, the plight of the poor was discovered, and with it came a body of theories on the culturally disadvantaged, economically disadvantaged, culturally deficient, and culturally different. Most of the programs based on these theories had as their goals changing the child's home environment, improving the child's language and cognitive skills and changing the child rearing patterns. The main premise of these theories was that the child's culture and language were deficient. To succeed in school the child should become English speaking and middle-class oriented.

Martin Deutsch, in the much quoted "The Disadvantaged Child and the Learning Process," contended that middle class environment furnishes opportunities for normal growth in the child, while slum conditions are more likely to have detrimental effects on a child's intellectual and physical growth. (Deutsch, 1963). Deutsch then listed the characteristics of the Negro or low income child. These characteristics have been parroted by every intervention and compensatory program since the publication of Deutsch's article. He stated that (1) the child's living conditions were crowded allowing no opportunity to be

by himself or to have individual attention from his family and that the home contained few educational objects; (2) the urban slum afforded the child very little intellectual stimulation, thus hampering the development of visual perception; (3) and that lower class homes were non-verbal, thereby stunting language development.

Because of the crowded home conditions, Deutsch maintained that the home was noisy and did not allow the child the opportunity for instructional conversation and the development of auditory discrimination. The child, according to Deutsch, was also poor in time orientation and expectations of reward for successful task completion. Deutsch concluded that lower class children, therefore, had inadequate language skills which stifled problem-solving skills and concept formation.

J. McVicker Hunt also blamed the low income child's environment for his own failures (Hunt, 1966). Hunt claimed that crowded living conditions impeded the linguistic development of the child. Further, the child's parents were unable to be a source of information for the child because of their day-to-day problems. Hunt also concluded that the slum environment offers a minimum of learning opportunities for the child. Thus, Hunt as well as Deutsch blamed the child, his family, and his environment for his poor academic achievement.

It is interesting to note that with the trend towards innovative relevant early childhood development and educational programs, so little has been done to establish "new philosophies." The

large majority of programs have religiously repeated the "old theories" described above in establishing "new Models" funded by "new monies" made available through "new legislation."

Bettye M. Caldwell in her proposal for a "Special Facility for Child Development and Education" to H.E.W. states that "society must intervene and provide guidance for a child's development" since "research has proven that early home environments are inadequate to pace a child's development." Her plan calls for the establishment of a facility to "foster the development of innovative educational programs with a high probability of exerting influence on public education and to serve as a training facility for teachers and researchers in early development and for personnel in social and health disciplines." In further discussing the proposed facility she states that "before being promoted out of the school, it is hoped that each child will have

acquired a love of learning,

know how to adapt to group experience,

have mastered thoroughly the rudiments of reading and mathematics,

experienced a cultural milieu rich enough to enable him to meet all subsequent school experiences without apology,

made substantial progress toward becoming a responsible citizen."

Several questions arise, among them the following:

- 1) Can society assume the right to "intervene"?
- 2) Can any facility regardless of its quality replace the home environment?

- 3) If children need "special facilities and innovative educational programs" how then can Ms. Caldwell suggest that these same facilities be used for training of staff. It would follow that the experienced exceptional teachers would be more appropriate not inexperienced ones who require further training.

These questions are not being answered by existing programs which are not only irrelevant but destructive to all children who fall prey to "innovative programs."

On-Going Early Childhood Education Models and Programs

Founded on the deprivation concepts discussed, Seigfred Engelmann and Wesley Becker developed the Engelmann-Becker model emanating from the University of Oregon. The program is based on the concern that low income children are scholastically behind their middle class counterparts. In order to catch up with the middle class child, the low income child must learn at a faster rate than middle class children. The primary goal of the program is to teach academic skills rapidly. This is done in a highly structured educational environment where the use of reinforcement is a major element of the program. The Engelmann-Becker model stressed remedying "language deficiencies."

Another example of an early childhood education model couched in deprivation concepts is the work of Ira Gordon, who defines the language of low income persons as lacking comprehension of abstract and causal relationships. Gordon concludes that low income children are impulsive, easily distracted, and with a low self-concept. He blamed the mother of the low income child for this deficiency because the mother did not provide a model

of abstract thinking for the child. He continued by describing the mother as disorganized in her life and in her home and not only having a low self-concept but a fatalistic point of view.

Nimnicht, McAfee, and Maier in their book, The New Nursery School (1969), used the Martin Deutsch (1964) studies on deprived children as the basis for their nursery school program (which was the conceptual model for the Far West Regional Laboratory in Berkeley, California). The recipients of the New Nursery School Program, as described in the book, are Chicano children in Greeley, Colorado. The authors described the Chicano family in Greeley as the most deprived in the community. They contended that the Chicano child lived in an environmentally deprived home consisting of a large family, whose head of the family was defeated, insecure and perhaps even mentally ill. The father oftentimes is not able to support his family, therefore, the mother needs to seek outside employment, which depletes her of time and energy generally devoted to her children. The New Nursery School Program was an example of Head Start programs serving Chicano children and was based on the theory that the child rearing practices of the Chicano are inferior.

Example of An On Going Program

Educational Program, Pasco, Washington

The curriculum is based on an eclectic approach (utilizing Weickart, Piaget, Bereiter &Engelmann, Nimnicht, and Gordon

principles) originally developed by Louise Gustafson and two consultants from the University of Washington and reiterates the deficit deprived child approach. Emphasis is placed on mistaken assumptions (based on a study conducted by one of the consultants) that the migrant child is: (1) unable to see relationships in his surroundings, thus unable to organize knowledge gained through experience; (2) unable to grasp time sequences, thus slow to understand step-by-step learning tasks; and (3) unable to use representational thinking. The conclusions of the study reflect very little knowledge of the migrant child. The ignorance of the Chicano migrant community by the consultant is also obvious. All three premises are invalidated by the study done by Rivoire (1972) with Chicano and Anglo children which showed that Chicano children had high abilities of conjunctive, disjunctive, relational and probabilistic learning styles as opposed to exclusive conjunctive thinking of Anglo children. This is especially true of the migrant child, who, because of extended travel can (1) relate to the environment, recognize and identify the surroundings and adjust accordingly; (2) recognize time sequencing based on crop harvest and family travel as well as family responsibilities based on sequencing (such as care of younger brothers and sisters); (3) have abstract probabilistic capabilities of knowing when they will travel coupled again with family duties of what will happen when this occurs.

The teachers; they came from white
homes and much education. They knew
the world, traversed its boundaries,
maintained communication with its
people. They held secrets in their
smiles and power in their hands.
They knew of literature, mathematics,
trips to museums, and how to draw.
Yet we hated them because they
clustered and catalogued our sins
and because in front of us,
they spoke about so many sad turnips, noisy
onions, or smart potatoes.

Cárdenas, René. "On The Process of Education," Unpublished.
Printed with permission of the author. 1971. pg. 61.

These are very abstract, sophisticated and unrecognized learning styles of the migrant child that go unnoticed as the example of the study by the original consultant indicates. Current staff is re-evaluating the original philosophical base of the curriculum and will hopefully reassess and change the philosophical foundation based on the strengths of the migrant child and family.

Contrary to written reports, brochures and pamphlets, there is no evidence of a bilingual bicultural curriculum which officially utilizes Spanish as well as English. Spanish is spoken in the centers out of necessity and by Spanish speaking staff. Unfortunately, it is not an integral, formal part of the curriculum. Emphasis is on acquisition of English relegating Spanish to an inferior position (intentionally or unintentionally). The priority is placed on English to "prepare" the child for public school based on middle class Anglo values of "preparation" that is totally inapplicable to the Chicano migrant child.

Parents often times voice this same desire. However, staff must have sufficient insight to understand that the parent is relating to his own unhappy school experience and wants to protect his child from that type of experience. If, in fact, the parent preferred English to Spanish, Spanish would not continue to be his home language.

Again, current staff is initiating the development of a truly bilingual bicultural curriculum where Spanish will be equal in importance to English.

2
Escena 1 *

"Children, let's get started, Billy Hornsby."

"Here."

"Martha Johnson."

"Here, teacher."

"Mary Johnson."

"Here."

"Joe Kramer."

"Here."

"Archie Warren Longworth."

"Here."

"Carlos Martinez."

"Aqui."

"Carlos!"

"Here, teacher."

"Fran Neilson . . . "

*

Cárdenas, René F. "On The Process of Education", Unpublished.
Printed with permission of the author. 1971. p. 6.

Additionally, although there is program emphasis on cognitive skills, there has been no attempt to see or understand the child's and family's home learning styles and incorporate the Chicano life style and learning styles into the curriculum.

Materials for the program have been developed locally by the professional staff. Again, ethnic relevance except for the most obvious (such as holidays, piñata, sombrero and serape) are glaringly lacking.

Sources Disclaiming Cultural Deprivation Theories

Baratz and Baratz (1970) labeled the goals of intervention programs as unrealistic, racist and ethnocentric because the aim of such programs is to change the child's home environment, improve his language (English), cognitive skills and change the rearing patterns in the Negro home. These programs are based on non-existent deficiencies and fail because of ethnocentric theories and methodologies that do not recognize the culture and the language of the child (Baratz and Baratz 1970). Baratz and Baratz presented the culturally different model as an alternative to the existing cultural deprivation model.

As an example of the damage that programs with a negative (deprivation) approach can cause is given in regard to some Head Start programs which are termed as retarding the Mexican American child by making him ashamed of his heritage. In hearings before the Subcommittee of Appropriations, House of Representatives, in 1970, testimony was given that the Head Start program, because it was Anglo-middle-class oriented, was

damaging to the Chicano. Mrs. Marta Candelaria Mayorga Morales Pineda Bustamante, the mother of a Head Start pupil, offered the following testimony:

"As a mother, I feel that if my children are to succeed and retain their identity in our glorious Aztlan, I feel I cannot, I will not tolerate the constitutional, institutional racism perpetuated by programs such as Head Start and other federally funded programs."

Gilberto Cordova (1971), a Head Start teacher in a small village in New Mexico, found shocking the prescribed theoretical textbooks that described Head Start children as under-achievers, under-developed and culturally deprived. Córdova described the terms "culturally deprived, under-privileged, and disadvantaged" as being nebulous. He prescribed effective education to remedy the educational gap and rejected having special schools, which also used negative labels. (Córdova, 1971)

Monteil (1971) defined several generalizations emerging from the volume of literature on the Chicano family:

- 1) The unquestioned acceptance of the "masculinity cult" explaining family roles in terms of "problems blamed on 'machismo' or masculine roles."
- 2) The indiscriminate use of the concept of "machismo" and other loose methodological approaches accounting for the low level of theoretical sophistication.
- 3) The highly suspect finding and interpretations formulated evidence of speculation and on condescending and patronizing writings.

Manuel Ramirez and Alfredo Castañeda conducted a series of studies on the child rearing practices of the Chicano in Cucamonga, California. During its second year the study was based on observations in Chicano homes. Castañeda (1971) described

the values in a given Chicano community as determinants of the socialization or child rearing practices of the home and community. The cultural values, according to Castaneda, predominating in the Chicano community strongly influenced child socialization practices in four areas:

- 1) Communication style (whether English, Standard Spanish, Barrio Spanish, or any combination of these),
- 2) Human relational style (the importance of the extended family, the degree of personalism),
- 3) Incentive motivational style (those learned behavioral methods appropriate for obtaining support, acceptance, and recognition in the child's home and community),
- 4) The parental, sibling familial methods or styles of teaching that the child experiences.

Castaneda further stated that the conflict many Chicanos experience centered in one or more of the above four areas because the educational styles were considered to be the ideal modes which all children must acquire. If the child possesses different modes, he is then viewed as "culturally deficient, culturally deprived, passive, having a language handicap " or even "mentally retarded."

Ramirez (1972) studied Chicanos and Anglos in order to determine whether they were "field dependent" or "field independent" in that order. Field dependent types did better on verbal tasks of intelligence tests, learned better when the material had human content and was characterized by fantasy and humor. They performed better when authority figures expressed confidence in their ability. "Field independent" types did

better on visual-motor tasks of intelligence tests, learned better when material was abstract, impersonal, and tied to reality. Their performance was not significantly affected by the opinions of authority figures. The variable of field dependence-independence was closely associated with culture through the child-rearing practices in the home and socialization in the community. The Chicano child according to Ramirez was encouraged to be responsible and independent and also aggressive and assertive as long as he was achieving for the family and/or protecting it. The average Anglo American Ramirez continued, was typically encouraged to establish an identity independent of the family. The Chicano was reared in an atmosphere which emphasized the importance of interpersonal relationships and the worth of the individual and thereby developed great sensitivity to social clues and to the "human environment." Ramirez's theory of field dependence-independence was the result of two studies - one in Houston, Texas and one in Riverside, California. In the Houston study, 120 fourth graders (60 Chicanos and 60 Anglo Americans) were tested for field dependence-independence using a device described as the Portable-Rod and Frame Test. The results indicated that Chicano children tended to be more field-dependent than Anglo American children. In the Riverside study, Chicano and Anglo American children from grades K to 6 were tested with the Man-in-the-Box, an instrument similar to the Portable-Rod-Frame test. The results again supported the hypothesis that Chicano children

were more field dependent than Anglo American children.

Very few studies on Chicano child rearing practices are available - Ramirez and Castañeda are leading the meager field.

Some scholars join the above critiques in disclaiming the deficit philosophy and ask for a new philosophical approach - one that appreciates and values cultural and linguistic differences. The Chicano has such a philosophy and only awaits the opportunity to put it into effect.

The study described above confirms the fact that care and education for the Chicano child can only be successful and relevant when it is culturally appropriate to the Chicano child and family.

III. ANALYSIS

This study explored the needs of day care centers serving bilingual bicultural children in six Southwestern states and attempted to identify some of the essential factors necessary for effective programs. Twelve urban and seven rural centers were visited in gathering the sample information (Section II C). An assessment of positive components of a day care center is presented in Section III B, pg. 35.) The questionnaire was completed by carefully selected bilingual bicultural personnel. Interviews were held on a one-to-one basis in the language of the interviewee. Information from the survey experience led to the formulating of the "Prerequisites for a Substantive Bilingual Bicultural Early Childhood Program" (Section III D, pg. 61).

A. Survey Instrument (Appendix 2)

The survey instrument was designed by M.A.S. with the needs of a Chicano child in a day care center in mind. The major concern was to determine whether a bilingual bicultural approach is being used, based on the following categories and interpretations:

Objective

Assessment of Needs

Selection of Personnel and Staffing

Curriculum

Parent/Community Participation

Training

Health

Nutrition

Social Services

Monitoring and Evaluation

B. Assessment of Positive Components

I. Objective:

The objective is to value the strengths and potential of the bilingual bicultural child, specifically the Spanish speaking Chicano child. To reinforce the bilingual and biculturalism of the total child.

Philosophical Base: (a) To promote the integration of culture and family life into the program so that the program becomes an extension of the home. (b) To emphasize the Chicano culture and language as positive (negating deficiency theories).

II. Assessment of Needs:

The needs of the above objective(s) are positive when they have been identified and expressed by the community at large. Sources outside the community should confirm, but not assess the need.

III. Selection of Personnel and Staffing:

Personnel must be bilingual bicultural and must:

A. Reflect proportionate representation of ethnic composition of enrollment particularly at teachers and administrative level (i.e., those positions identified as being positions of authority).

B. Be able to relate positively and communicate in the language and dialect of the community as well as communicate to the staff.

C. Fulfill requirements through community experience that can be matched by academic requirements. Recruitment must commence in the community. Only after all efforts have been exhausted within the community should recruitment be stressed outside the community.

D. Have knowledge of Chicano early childhood education and infant care practice.

IV. Curriculum:

The curriculum is the vehicle by which the objective(s) can be met. By definition it must contain the same traits as the child--dual or multi-language(s), dual culture(s).

A. Integration of Family Life in the Program

The home must be recognized as the primary schoolroom. The school curriculum must be based on the strengths of the child's home experiential background - his language and culture.

Therefore, the Day Care Child Development Center should be an extension of the home.

B. Curriculum must incorporate and utilize Spanish and English as well as the vernacular - (Pocho) depending on geographic locale, as mediums of instruction. All languages should be used without the bias that one language is better than another.

C. Knowledge of different child rearing practices and different learning styles including the cognitive and affective domain.

D. Teaching Methodology - Instructional Strategies

a) Bilingual bicultural concepts must be understood and implemented.

b) Learning styles from Chicano culture.

The ideal bilingual bicultural program uses two languages and two cultures within the curriculum - both having equal status and importance as media of instruction within the program. A quality program with a bilingual bicultural curriculum is one which does not eventually phase out Spanish while presenting English as the superior language. In many instances bilingual programs place a value judgement or a more "prestigious" "better," "intellectual," "superior" language. This may be done in a written or verbal manner although the primary manner of conferring the negativism is by a combination of various factors such as inadequate curriculum, material, poorly prepared staff, ineffective classroom atmosphere, etc. If demands on a child are made to function in standard English when that is not his primary language, the child is being taught that he is communicating in an inferior (substandard) and unacceptable language.

Several studies have indicated that children readily acquire another language in the earlier years reinforcing the argument that bilingual bicultural education is advantageous for all children. This is one of the few nations in the world where a proper bilingual bicultural education must be continually justified. Almost every other nation recognizes the advantages

and rewards of a bi- or multi-lingual education including the understanding of other cultures. The counter argument often heard in the United States, "This is America and you speak English!", lacks credibility. Anglo ethnocentrism, lack of human understanding and blatant racism are manifested in such a statement.

A case must also be made for instruction in the vernacular or colloquialisms - of barrio Spanish and Pocho as a medium of instruction. Standard Spanish can be introduced as well as standard English without belittling or negating the form of colloquialisms the child brings to the center. Pocho is not substandard Spanish, but the formation of a new language as pointed out by Anderson, 1970, and Krear, 1972. Pocho as a language has literature dating back to the 1940's.

Methodology should include:

Pocho as a medium of instruction

Spanish as a medium of instruction

English as a medium of instruction

Spanish as a secondary language

English as a secondary language

Spanish for the Spanish speaker

E. Testing and Evaluation

No IQ or achievement testing - no "culturally free" testing device should be used that has not been specifically designed for the Chicano child. This testing must acknowledge

and deal with bicultural concepts to be administered in the child's primary language.

Evaluation should be conducted as prescribed in the objectives.

V. Parent/Community Participation:

Parent/community participation and input is essential to determine the objective(s). Parents and community must set the criteria for curriculum, personnel selection, administration, funding, testing and evaluation.

VI. Training:

Training should be divided into three categories:

- 1) Teaching staff (teachers and assistants),
- 2) Non-teaching staff, and
- 3) Parents.

All three groups should receive training in communication, leadership and evaluation. There should be a parent included as a trainer in each category.

Training Staff:

Must be bilingual bicultural--the same learning/teaching style applies to adults as well as to children. Staff who are not bilingual bicultural should experience Spanish-speaking children's learning styles--this does not mean that Anglo or other learning styles will be excluded--training must also take into account individual differences.

Training should be done on site as much as possible. Trainers and staff can meet when children are asleep or during lunch

periods for discussions. They should also take part in the programs along with children. If proper training techniques are utilized they will gain first-hand experience of needs of children, and would learn how bilingual bicultural education can be implemented throughout the program. Training based on traditional university type methods such as lecturing, are obsolete especially for Chicanos.

Training on site will also prevent the children from being deprived of continuous involvement and instruction which may occur by closing a site for training purposes - although this may be necessary at times - for example when staff visits other programs; or during discussions and workshops with staff from other sites, etc.. When the need arises for staff to be absent, advance planning should be made to acquire substitute teachers so that the program will not suffer interruptions.

Non-bilingual bicultural staff must have credibility in the community. In order for this to occur they should acquire through proper training, a sensitivity towards and a thorough knowledge of the child's language and Chicano culture.

In the past, training for child development programs has been conducted by educational institutions whose orientation is based only on the values of the dominant Anglo middle class. This training has been ineffective in meeting the needs of Chicano communities - adults and children - because there has been no recognition of the cultural differences between Chicano and Anglo cultures, especially as they apply to learning and teaching styles.

For example, developmental theories like those of Piaget's are applied to Chicano children, when in fact they were not developed by researchers knowledgeable of the cognitive styles of Chicano children or through observations of Chicano children.

Because of discrimination in educational and employment opportunities, a majority of Chicano teaching staff do not have academic degrees. Academic degrees should not be used in lieu of experience and knowledge.

Training requires continuous efforts on developing competence to meet needs of children and family first. Those competencies are also needed for career development, and professional standing.

Plan of study - multidisciplinary approach - should include tested developmental theories based on credible bilingual bicultural models.

The deficit theories should be studied to explain their lack of relevance to Chicano children. Because they have not been developed by Chicano researchers - nor based on observations of the strengths of Chicano family life they are not applicable to the Chicano.

Since a bilingual bicultural model requires a majority of Chicano staff the approach should be based on learning styles of Chicanos as they relate to adults; growth of the whole person in harmony with nature vs. greater importance to intellectual development.

All training must be adjusted after a needs assessment of the community has been conducted.

Training must take into consideration the educational level of the participants to assure relevancy; meeting the needs; communicate knowledge on the family unity; concepts of extension of home; proper learning and teaching styles. Parents must be an integral part of any training team sharing equal status with professional trainers. Parent trainers must be aware and value the strengths of the Chicano home and culture.

Training must be based and developed to fit the experiential background of children, also taking into consideration the experiential background of staff - both culturally and individually.

VII. Health:

Standard physical examinations and inoculations are to be administered. Facility must meet health and accident prevention standards. Bilingual bicultural staff and parent input are essential in order to understand Chicano traditional and proven medicinal practices. The medicinal value must be explained to, understood and respected by non Chicano medical staff.

VIII. Nutrition:

Menus need to have nutritive and ethnic content. Parent input must be included in determining the menu. Teachers must know how to encourage good eating habits; possess knowledge of Chicano food and their nutritional value.

Knowledge of nutrition as a factor in preventive health

is probably the most neglected field in this country, especially in child development programs,

For the Chicano child, the additional factor of discrimination has been added. His home diet is excluded from school and day care he attends, on the prejudicial assumption that Mexican food does not have nutritional value. As a result, he is served potatoes and gravy, canned chicken in white sauce, all bland gringo food which is less nutritionally sound -- artificially flavored drinks, the never absent peanut butter sandwiches on white bread which are ladden with preservatives.

First of all, the Chicanito does not eat this food because it is just too foreign to him. Secondly, if he does eat it, the damage is even worse. Now he does not feel hungry, and his parents are wrongly informed that his nutritional needs have been satisfied.

The commercialization of food industry and nutritional practices of the Anglo dominant group determine the diet for day care and other child development programs. For example, the nutritional value of milk, meat, peanut butter, etc., is over rated while the nutritive content of beans and rice is under rated. Other Mexican foods which are very nutritious are: Menudo, Cocido, tostadas, tacos, caldillo, acelgas, nopales, chorizo con huevos, etc., provided these foods are prepared fresh.

In "How I Teach My Children About Food", a mother speaks to us about her children's nutrition.

How I Teach My Children About Food

- A. When putting a pot of beans to cook, Juanito helps me in taking out the dirt clods. Using a chair, he can help in washing the beans. In helping with the process, he knows:
 - 1. The food we eat is clean;
 - 2. Which is the good bean; and
 - 3. Which is the bad bean.
- B. When serving my children lunch, consisting of bean soup, milk, tortillas, mantequilla, he is getting:
 - 1. Protein
 - 2. Calcium
 - 3. Vitamin C
 - 4. Most important, the satisfaction of having been part of the preparation of the beans.
- C. When sitting the children down for supper where I serve fried beans, soup, picadillo, salad, corn tortillas, they are receiving not only a well balanced meal, but by saying to them, "Eat all your beans, it makes blood and blood makes muscles," you teach him that the food is:
 - 1. Something he helped to cook;
 - 2. It is good for him;
 - 3. All the vitamins he needs;
 - 4. Most important of all is that he grows up having just as much respect for the people that eat beans as a person that eats spaghetti.

IX. Social Services:

A social service component must be geared to the needs of the community it serves. Referral services are but a small portion of the function of this component.

X. Monitoring and Evaluation:

A. Self-monitoring and self-evaluation to determine if the objective is being reached should be done periodically. Self by definition includes all staff and parents or parent groups.

1. Daily evaluation of the child's needs and progress by teachers, assistants, and parent volunteers and daily planning should be conducted accordingly. Evaluation does not necessarily mean an elaborate and intricate system of forms and/or reports. Time limited discussions of what happened, why and what to do in regards to individual children, family, classroom or center should be recorded.

2. Weekly evaluation of the program by site by entire staff. Evaluation does not necessarily mean an elaborate and intricate system of forms and/or reports. Time limited verbal discussions of what happened, why and what to do in regards to individual children, family, classroom or center should be recorded.

3. Monthly.

4. Quarterly.

5. Bi-Annual.

6. Annually.

B. Outside monitoring and evaluation should be handled as follows:

1. Evaluation (OCD) team must be bilingual and bicultural.

2. In order to avoid duplication, no program will be evaluated more than once every six months. Programs will determine periodic evaluations with minimum of one every two years, maximum of one every six months.

3. Evaluation requests will be handled in chronological order.

4. Prior to the evaluating team leaving the premises, a standard form will be filled out and left with the Director.

This form will contain the following information:

- a) Name of evaluators;
- b) Name and address of organization doing the evaluation;
- c) Estimated time when evaluation will be completed; and
- d) Place where the Director of the center can get a copy.

C. Sample Profiles

Four profiles were selected for the body of this report as sample of what is happening in the field. Both positive and negative features will be highlighted. Some of these features would be worth emulating in any program while others represent those which would be avoided. It is hoped that the reader is provided with a stimulating preview of the full site reports which are included in Appendix 3.

<u>Sample Profiles of:</u>	<u>Positive Features</u>	<u>Negative Features</u>
Child Development Center West Las Vegas, New Mexico	X	
Model Cities Bilingual Child Development Center Edinburg, Texas	X	X
Child Development Center Sullivan City, Texas	X	X
Sacred Heart Child Development Center Phoenix, Arizona	X	X

CHILD DEVELOPMENT CENTER
Post Office Drawer J
West Las Vegas, New Mexico 87701

Director - Mr. Tony Marquez

This facility is located on a hill on the outskirts of town and houses a Head Start Program with 160 children and a Day Care Center adjacent to it with 60 children. All children are Chicanos, approximately 55% are bilingual, but Spanish remains the dominant home language. The atmosphere on the hill is pleasant, offering clean air and open spaces. The director has headed the Head Start program for the past three years during which time he has strived to develop a bilingual bicultural program. Recently he has assumed directorship of the Day Care Center, but as yet this program cannot be considered either bilingual or bicultural. This profile reflects the Head Start Program which is being used as a model for the Day Care Program.

The unwritten objective of the center is to assist the child in learning to use his thinking processes in both Spanish and English within a pleasant and happy surrounding. At present, most children can give learned responses in both languages but cannot formulate thoughts and express them rapidly. This is one of the few centers with an all Chicano staff. An overall staff requirement is an ability to relate to children in both languages as well as non-verbally. In addition, teachers must have an A.A. degree or be pursuing one; there are no academic requirements for aides.

Classes at the local university are offered as part of a career development program using salary increases as an incentive. At least

fifty percent of the staff are parents from the community.

Outside curricula have been rejected because of their rigidity and inapplicability to local needs. Instead the center has devoted itself to finding resource material to develop its own (a local specialist in curriculum development has just been hired). Lesson plans are presented and tested at weekly staff meetings.

Parent and community participation is of the highest priority at West Las Vegas. A fine distinction is made between parent participation and work contribution. It is required that teachers visit parents monthly and during this visit schedule a day when one of the parents can come to participate in the classroom in a teacher capacity. The parent is recognized as the child's first teacher.

Pre-service training is held at the local university for both staff and parents with subsequent in-service workshops throughout the year. Staff meetings are held weekly to discuss lesson plans, policy and potential projects.

A spirit of freedom and gayness permeates the air. Several factors contribute to this spirit, a main one being that there are no physical or mental barriers in the children's path. The center has an open door or rather a no-door policy. The only existing doors are those leading to bathrooms or to the out-of-doors. There are no mental barriers, children are encouraged to express themselves and do so freely in their home language without fear of not being understood or being embarrassed for their lack of an additional language. Even the decor speaks Spanish here.....lots of potted plants throughout the classrooms plus posters, paper flowers, mobiles, etc. in bright

colors now known as Mexican pink, red, orange. Music surfaces naturally; the children have learned not only to sing but to perform well (one child serves as M.C. while another leads the hand clapping) coordinating their songs with dances.

Role playing is encouraged for the development of motor skills, exercises and a positive self image. The skeleton of an old television set as a tool for the presenting of live drama.

Head Start test results have been very positive in their measurement of the children's development.

Parents are the controlling force in this center. They are aware of their power and are encouraged to use it. They operate through two committees whose functions are to approve curriculum, evaluate training, select staff, evaluate program and resolve grievances.

The center has recently hired an experienced Chicana curriculum specialist to design a bilingual bicultural curriculum.

PROJECTS

1. Director has a sizeable collection of books, materials and records in Spanish, mostly from Spain and Mexico. Some of these are functional while others can only be used as references - all are critically reviewed before being used.
2. Children have drawn self-portraits with tempera paints on 35x70 newsprint which, together with their editorial comments, decorate the walls.
3. Children's beds are a piece of foam slab covered with bright fabric. These are stored in upright wooden cabinets with space for crayolas and toothbrushes (wooden cabinets made by fathers).
4. Mobiles are widely used, two particularly attractive ones are plastic fruit and vegetables attractively hung, identified in both Spanish and English; small size milk cartons painted and cut-out to resemble bird houses.
5. Egg cartons are used for making attractive floral bouquets.
6. Painted on the door of the girls bathroom is a chicanita, a chicani- to decorates the boys bathroom door.
7. The windows are boxed with colorful drapes made out of crepe paper.
8. The skeleton of an old t.v. is used for play acting with the "Screen" being their stage.
9. Children are encouraged to grow their own indoor plants, an unusual number of potted plants decorate the rooms.
10. Chicano movement posters and pictures of Mexican heroes are laminated and hung.

MODEL CITIES BILINGUAL CHILD DEVELOPMENT CENTER
1210 Kuba Street
Edinburg, Texas

Director - Mrs. Marla M. Guerra

Hidalgo County is the agricultural heart of the valley in Southwest Texas. Edinburg, the county seat, is a fifteen minute ride from the Mexican border and, like most of the towns in the valley, has a predominantly Chicano population.

The Model Cities Bilingual Child Development Center is the outcome of an assessment of needs conducted five years ago by Model Cities and the O.E.O. Associated City County Economic Development Program. A totally Chicano staff serves 100 Chicano children using the Southwest Educational Laboratory Bilingual Curriculum. This curriculum has been in use for a year and was purchased as a "package" for all eighteen child development centers in the county by the O.E.O. Regional Office. This particular center is pleased with the curriculum. However, this was not the general reaction encountered in those centers visited.* The written objectives strive to raise the economic and educational level of the community; provide custodial care, particularly for those children whose parents are enrolled in manpower and development programs; provide bilingual instruction in a stimulating preschool environment.

*

Two out of the four centers visited were resentful over their lack of choice in selecting their own curriculum. All centers felt that this curriculum programs the childrens activities much too rigidly.

Not only is the center concerned with the needs of their children, but it is also addressing itself to the needs of its staff. The academic requirement for teachers is a high school diploma while teacher aides must currently be pursuing either a high school diploma or a G.E.D. certificate. In an effort to assist them, the center provides tutorial services. Both the director and her male assistant hold an undergraduate degree and are enrolled in a Master's Program. A key staff member is the Parent Involvement Coordinator whose duties vary from holding the hand of a sick child to acquainting parents with school and non-school related programs. Both the coordinator and the assistant director are males. All staff is from the community.

Two minor criticisms to the Southwest Laboratory curriculum were voiced--these were its rigidity and the types of Spanish used. The staff refers to it as "Castillian Spanish", a Spanish totally foreign to the Chicano of Southwest Texas.* There is also a lack of bicultural materials and props, instead the curriculum has translated Anglo materials to Spanish and erroneously classified them as bilingual and bicultural.

The program is not concerned with bringing in any of the family concepts into its curriculum, instead it is presently engaged in an experimental program where 10 middle class children have been incorporated in the program to be used as positive models for the rest of the children. Their parents play a similar role in the parent group.

*An example - when referring to the color "red", the term "adriestamento rojo" is used instead of the more widely used "colorado."

At best this experiment can be considered "dangerous." "Keeping up with the Jones'" can hardly be considered a positive learning experience at age 3.

Each day, while the children nap, the staff congregates to role play the following day's lesson. This has proven to be a most effective system of self and curriculum evaluation.

At the onset of the program, teachers and aides participate in a two-week training session conducted by Southwest Lab trainers. Parents participate in a monthly program called "Home Activities for Parents" where they are familiarized with their children's curriculum.

With the assistance of the coordinator, the parents have formed a twelve member Parent Advisory Committee (seven parents plus five community members). This standing committee is involved in special activities such as deciding of grievances but has no jurisdiction in critical areas as staff selection, curriculum and policy making. The parents simply respond to suggestions from the center; they initiate none.

Model Cities health units are utilized to meet the health needs of the children. Cooking is done on the premises and while Chicano foods are not the norm, they are incorporated into the weekly menu.

A positive feature of this center which must be mentioned is the congeniality of the staff and their effectiveness in establishing a warm and welcoming "ambiente."

SULLIVAN CITY CHILD DEVELOPMENT CENTER
P.O. BOX 113
Sullivan City, Texas 78595
Director - Mrs. Olga Mireles

A Child Development Center was started in this small, rural agricultural town in July of 71 for 20 Chicano children. Prior to the Center's existence the children either accompanied their parents to the work fields or were left at home in care of older brothers or sisters. An assessment of need was conducted by the present director in 1970. Two abandoned wooden buildings were weeded out, painted and repaired by parents and community members and converted into two large classrooms and a kitchen-dining room.

Sullivan City, like all the other centers in this county, uses the Southwest Laboratory curriculum. The director who also serves as head teacher (a former teacher in Mexico) is particularly pleased with the Lab's emphasis on the usage of correct grammar as she feels this will not only improve the children's Spanish but also that of their parents.

The remoteness of this center is not only physical but attitudinal as well. All staff selection, curriculum decisions, training and policy decisions are handled by "la oficina en Edinburg" meaning the O.E.O. Regional Office. An attitude of dutiful acceptance too reminiscent of the "patron" system prevails.

Criticism of the Southwest Lab curriculum was the same one voiced in three out of the four centers visited in this county. The

curriculum is too programmed, it pushes the child too fast causing stress on him and the teacher."

Parent and community contribution has been abundant. They have raised funds for playground equipment, toys, cooling fans and repair supplies for the facility. In addition, they have donated all necessary labor. Participation outside of the work contribution is neither encouraged or offered. An advisory group is in existence but people "con más educacion" (better educated community leaders) are its members. Sadly enough this standard is very acceptable to them and to the center.

Arrangements have been made with private physicians for standard medical examinations and inoculations. The O.E.O. social service worker lives in Sullivan City and plays an active part in acquiring further medical treatment for children when needed.

There are no local grocery stores thus food is brought in. Eating here is a treat. The cook is not only efficient, but converts school lunches into delicious homemade meals complete with flour tortillas. The menus used in all eighteen centers of Hidalgo County are products of a Chicano nutritionist who has sought to identify and acknowledge the high nutritive value of some Chicano food. Pre-service training and demonstration classes are given to all cooking staff.

Teaching staff receives two weeks of pre-service training provided by the Southwest Laboratory. In addition, the Lab sends out monitors periodically who determine if additional training is needed. The curriculum also allows for parent training once a month to familiarize parents with their children's activities. The smallness of the

teaching staff (4) lends itself to team teaching, sharing and daily discussion of lesson plans. Staff members are para-professionals who in addition to their teaching duties also devote time to transporting of children to and from the center.

Positive Factors

1. The smallness of the center dictates closeness between staff and parents.
2. The center's remoteness has brought about a positive attitude of getting things done themselves instead of the usual requesting and waiting.
3. The center's lack of funds (whether real or imagined) has promoted inventiveness and creativity.
4. The center physically looks like an extension of the home.

Negative Factors

1. Children are not being "met" where they are developmentally. They are told and made to feel that their home language is inferior.
2. Part of the parent training is to learn how to play with children toys - insulting to Chicano adult's intelligence.
3. Parents work for the centers but have no voice in staff or curriculum selection. Both are done at regional level.

SACRED HEART CHILD DEVELOPMENT CENTER
914 So. 16th Place
Phoenix, Arizona
Director - Mike Conley

"Golden Gate" is one of the first Chicano barrios established in Phoenix, Arizona. The Child Development Center is part of the Sacred Heart Church complex located in the center of the barrio serving 80 - 100 children, 85% of which are Chicanos. It was started three years ago with an objective to help build the child's thinking processes and self image.

A staff of eleven (4 of whom are Chicanas) was chosen by a Parent Selection Committee on the basis of academic credentials, bilingualism and ability to relate to children.

The Far West Laboratory Curriculum (responsive model) is in use here. A full-time consultant works daily with staff and, in addition, conducts a workshop every two weeks. Curriculum materials are closely reviewed. Those which present Chicanos of a very low economic level are discarded as it is felt they do not enhance a child's positive self image. Unfortunately U.S. publishers of Spanish books have not yet become aware that there is more than one socioeconomic level of Chicanos and books such as barefoot Rosita in a tattered dress become the norm. The center considers the lack of bilingual bicultural materials one of their biggest needs.

Mexican music and Mexican modes of dress are widely used for playtime or role playing. The program integrates concepts of family life by encouraging the children to talk about their home experiences

and by bringing family members to the classroom to visit. Class discussion is conducted in English and Spanish. The Caldwell Test is given pre and post school year in the child's home language. Test results have proven (in the center's opinion) that no language is better than another in the teaching of concepts, the important thing is to teach in whichever language the child understands.

Typically, as in most centers, the health portion of this program remains mono-lingual and mono-cultural. Health service is provided by County Anglo nurses who speak no Spanish and who totally disregard ethnic health cures practiced in the home. Communication between health staff and parents is limited but whenever it does exist it unquestionably is a one-way communication. This gap could easily be bridged with a bicultural health staff.

Following the center's policy that all adults in a classroom are teachers, all staff carry a primary role. Team teaching is used and all staff receives equal training. Lesson plans become a combined effort between teacher and assistant.

The center has effectively involved the community in its efforts. With an active voice in planning, staff selection and evaluation, parents are made to feel it is their center. The fact that it is part of their church is a definite asset, however, an additional one is that most of the staff lives in the community. In such a positive attractive setting, exceptions stick out like sore thumbs. It appears totally out of character that the teacher for the youngest group - the authority figure the child encounters in his first pre-school experience is a non-Spanish speaking anglo.

Scoring Method

The purpose of the scoring system used is twofold:

1. It is utilized to distinguish programs which offer more to the Chicanito than others. A salient feature of this system is that an "ideal" composite program can be abstracted from existing programs and, therefore, one need not deal with hypothetical ideals or apple pie-in-the-sky pipe dreams. Although hypothetical ideals are often useful they are beyond the scope of this section

2. The scoring system provides us with an approximation of objective measurement consistent with the intent of the instrument used.

The scoring system is simple and straightforward. It follows:

1. On any item (question) where listing of characteristics appear, one point is awarded for each characteristic. No points are, of course, awarded if no listing is present. The salient advantage is that no judgement as to priority or relative importance of a characteristic is presumed by others than those reporting.

2. For any questions that are to be answered "yes" or "no", two points are awarded for "yes" and zero for "no". In some instances one point was awarded for a "yes" and zero for a "no". However, for any item the system was consistent throughout the questionnaires involving all centers observed.

3. In cases where value judgements were made by the observers a rank-order scoring was used, e.g. Excellent = 3; Good = 2; Poor = 1. These depended on the variety of labels used by the observers.

4. Number of children and number of staff were not used as an index of program efficacy --- except in cases where they are used to show

program effectiveness, e.g., "Do you make an effort to hire parents?"

"How many are on Staff?"

The following Chart represents fifteen sites with as many scorable "Positive Factors" rated as possible. Results of other sites visited do not appear in this chart because they were not available at the time.

It is very important that this Chart be viewed as representative of the most desirable features as defined in the "Positive Factors" section and as described by the Scoring Method utilized. Results on each scorable items of the Survey Instrument for the same fifteen sites appear in Appendix 2.

Assessment of
Positive Components

Totals of
Scorable Items of
Survey Instrument

	Objectives and Assessment of Needs	Personnel	Personnel Policy	Staffing-Admin	Parents/Meetings/etc.	Curriculum	Curriculum-Chicano Cultural Aspects	Integration of Family Life & Prog.	Teaching Methodology	Health	Nutrition	Training	Social Services
A	27	Please refer to September Page. Ratio shown--	5	3	6	6	18	12	20	2	2	8	4
B	34		9	16	7	7	15	19	24	6	2	13	6
C	33		10	7	13	12	16	13	25	5	2	20	12
D	24		6	3	12	13	14	12	20	0	2	11	7
E	15		3	9	12	2	7	9	23	1	2	10	1
F	3		3	4	3	1	2	9	9	1	2	12	2
G	14		3	4	6	1	6	3	9	1	2	2	2
H	7		4	6	9	2	5	8	13	4	2	9	1
I	31		3	18	7	7	13	9	22	1	2	11	4
J	35		4	14	7	8	5	10	24	5	3	11	5
K	18		2	12	20	3	5	6	22	0	2	7	4
L	13		2	5	9	4	5	7	22	1	2	10	3
M	21		4	5	19	6	15	11	22	0	2	12	6
N	22		4	6	10	5	17	8	21	2	3	14	5
O	11		3	2	4	2	2	1	18	1	2	3	2

HIGHEST SCORE

49

12

23

22

13

18

22

28

7

3

20

16

D. PREREQUISITES FOR A SUBSTANTIVE BILINGUAL BICULTURAL EARLY
CHILDHOOD PROGRAM

A child belongs in his home - he knows this without question. Good Day Care must convey this same sense of belonging to the child or it becomes meaningless.

This can be and must be done very simply MAKE THE CENTER AN EXTENSION OF THE HOME.

Presently in operation is an assortment of negative factors fabricated in an effort to destroy our values and prepare us for the American way of life. The various models now being used in day care are those described in Part I B based on a deficit theory or newly developed models with definite influence of the deficit theory. These models have received the bulk of funding for minority children, and it is an appalling and sick experience to discover that our children are still described as "disadvantaged."

During interviews with Chicano administrators, teachers, and parents an enthusiasm was shown towards the idea that Chicanos will have programs devised by themselves . . . programs which are not sterile or negative but which deal with "things that really matter, like where we were raised, our home, our communities, the fiestas and the things we nostalgically return to." "No more of this negative, disadvantaged business"

As a contrast, non-Chicano educators and administrators repeatedly emphasized to our researchers the importance of producing a well structured curriculum because Chicano children are:

1. Unable to see relationships in their surroundings, and thus

unable to organize knowledge gained through experience.

2. Unable to grasp time sequences and thus slow to understand step-by-step learning tasks.

3. Unable to use representational thinking. Disadvantaged teachers have difficulty in recognizing that, in fact, Chicano children do:

a. See and understand social relationship between nature and themselves.

b. Recognize time sequencing based on crop harvest and family travel as well as family responsibilities based on sequencing (such as care of younger brothers and sisters).

c. Have abstract probabilistic capabilities of knowing when they will travel coupled with family duties of what will happen if and how.

Summarizing what was voiced by Chicano children, parents, teachers and administrators, we offer the following:

A Chicano Day Care/Child Development Program having as its base a Positive Philosophy, will build upon the strengths of the Chicano child, his family and his home.

It strongly disclaims the present programs in operation and establishes its own Chicano model which will expand the child's world not change it. A child is the life of a Chicano home, he must also be the life of a center, not its product.

A Chicano home (home might be several houses clustered together-- a "barrio") which consists of parents, grandparents, brothers, sisters and an extended family of cousins, aunts, uncles and grandparents, contains

several distinguishable ingredients: love, warmth, chain-of-command, respect of elders, non-verbal as well as verbal communication, language (Spanish and sometimes English), music, folklore and food. Individual participation towards the general interaction is understood and areas of responsibility respected. Grandparents are an integral part of the Chicano home where they have traditionally been representative of love, wisdom and culture. For this reason their integration into Day Care programs is crucial to cure some of the anemia prevalent without them.

We suggest that good Day Care must offer some of the same ingredients mentioned above as top priority; formal curriculum and teaching methodology must take second priority. We further suggest the following prerequisites:

Facility - a building which lends itself to a "warm" environment providing comfort to children and one which does not have the facade of an institution.

Staff - personnel with whom children can communicate verbally as well as non-verbally. A staff which is representative of an authority figure children recognize.

Curriculum - one that recognizes innate or home acquired skills and enhances the child's development of them.

Physical Sustenance - nourishment which is both nutritive and familiar to the child; exercise by means of games and sports with which he feels comfortable.

Stage

Age groups may be placed together initially to facilitate certain group activities - Infant 0 to 2 1/2 years; toddlers 2 1/2 to 3 1/2; Nursery 3 to 4 and Kindergarten 5 years of age. Children should not be restricted to their area, however. The facility should eliminate all physical barriers which would discourage the child from joining the group activities which interest him. The child's capability of finding "his own niche" should be respected, placing or classifying him has a danger of curbing his natural growth.

INFANT CARE

The Chicano culture places much emphasis in tender loving care of new babies by all members of the family. He is an object of joy to be shared by all; he is never considered a hindrance or an accident. Since the Chicano family is generally numerous, the newborn child spends little time in a crib alone. He is generally being cradled in someone's arms. Thus the Chicano baby is constantly being stimulated within the process of his growth. Older children play games with him since his very early stages. When the baby begins to make tiny sounds like "aku, aku" lullabys such as this one are sung to him by aunts, parents or grandparents:

"a la ru ru rito
duermase mijito
porque viene el cuco
y se^{ño}lo lleva"

(rock a bye, sleep
my little one lest
the boogy man takes
you)

This well known finger play is used when it is time to stimulate the child to use his little hands:

"pon pon el dedito en el bordon
las muchachas en la puerta
y el viejito en el rincon
pon pon pon"

(Place, place a small finger
on the cane, the girls are
at the door and the old man
in the corner ... place, place,
place)

The baby's index finger is held and placed rhythmically in the center of the opposite hand. The game is then continued alternating the finger and hand.

TODDLER CARE

Another common rhyming game used with children is "tortillitas". The child's hands are guided by the adult to imitate the hand motions involved in making tortillas. As the child's hands clap the following words are recited:

"tortillitas pa' mama
las quemaditas pa' papa"

(tortillitas for mother
the toasted ones for father)

The chant continues until the child has made tortillas for all the family.

NURSERY CARE

During this stage riddles are important in stimulating sounds. As the child develops he learns that they are not only a play on words but generally contain a message. "Adivinanzas" then are not only games, but a part of the learning process. For example this five word riddle or "adivinanza" introduces the child to three new items, a concept of motion plus the idea that new words can be fun:

"lana sube
lana baja

Que es? = navaja"

"lana" = wool which comes from a sheep
"navaja" = knife which is often used
for carving

"sube y baja" = concept of upward and
downward motion

By the time a child reaches age 3 and 4 he is very aware that music and dances are an important part of his world. Such songs as:

"Los pollitos cantan, pio. pio
cuando tienen hambre, cuando tienen frio"

become fun and forms of expression when he, too, is hungry or cold. Dances such as "El Jarabe Tapatio" or "Los Viejitos" rapidly develop motor and manipulative skills. At this stage one or two songs in English should be taught to introduce new sounds and more fun words.

KINDERGARTEN CARE

More English should be introduced in forms of songs, stories, and numbers, but never with the intent of replacing the child's Spanish with English. An important thing to bear in mind at this stage is that we want to introduce a language to a child not change his; we want to introduce materials that are part of another culture to the child not change his.

The following two pages present 1) A view of Home, Child development Center, and the Substantive Bilingual Program and 2) an example of a Chicana's mother approach--"Teaching My Children About Life.

HOME

Culture
Pride
Spanish language
Chicano food
Accepted methods of expression
Established chain of command
Parents knowledge never questioned
Grandparents wisdom an established fact

CHILD DEVELOPMENT CENTER

New culture
New language
New food
New forms of expression
New authority figures
Parents intelligence questioned
Grandparents wisdom questioned



SUBSTANTIVE BILINGUAL BICULTURAL PROGRAM

Home culture encouraged
Communication in the child's language
Cultural forms of expression understood and acknowledged
New language and new forms of expression introduced
Authority figures are like parents, aunts, uncles
"Abuelitos" greet children, reinforce culture with stories and songs
Food & Dances & Pictures & Music & everything is like home



TEACHING MY CHILDREN ABOUT LIFE

- A. When playing with my children, we invent games such as;
1. Making paper airplanes;
 2. A race with the children to see who can pull more weeds out;
 3. Letting the children have some masa so they can help make tortillas; and
 4. In bathing the children, make believe that it is raining. Knowing that rain water is good for plants and grass, it must be good for children.
- B. When teaching my children about colors, I use the sun to begin with. The sun makes the day bright and amarillo. When the sun goes down, it is anaranjado and part of the sky is blue; some of the sky is red and some of the sky looks morado. You also teach your child when it is going to rain because the sky is dark and the wind has a smell of wetness.
- C. When going to see Sofia's new baby, my children ask why do babies have small hands. I point out the fact that he was very small once, too. He learns about himself. He learns that there is time, days and years. He now compares his hands, feet, legs, head, ears, etc. to that of the baby. Now he knows the parts of his body better.
- D. When teaching him to sing and tell stories, we sing songs that were taught to us, that we composed or that the child has made up.

This book, this fantastic book, that I would have studied in school
 would have had, for my eyes to see, and to explain to
 los gringitos who were friends;
 Jorge N grete, (the best horses, the clearest songs)
 loving them to pieces,
 making Autry sound like S, Burnette's ring-eyed horse;
 Las Calaveras del Terror, - phalanx of justice, teamed and exquisite
 mysteries, omniscient protectors - doing it better,
 much better, caray!
 (than the chiropteranic man, and his sidekick, the
 ornithological boy.) And what
 about tamales de pasa and buñuelos to balance
 cherry cobbler and pop-overs;
 La Llorona and Juan Oso occupying a good sized niche
 in the folklore, and
 Pecos Bill and Paul Bunyan, if you wanted them,
 although they were not real folklore types;
 Zapata and Villa, if we must have Crockett and Bowie;
 Gutierrez' Green Flag of Independence (now mostly gone
 from the Texas Almanac), the handful of Mexicans
 who also died in the Alamo;
 Morelos and Hidalgo shining
 as brightly as Washington and Jefferson;
 the Coahuila governors and
 the Territorial authorities
 head together, its my turn, damelo, when do we hear, orale, hey-hey,
 didn't we learn today, ese?

Cárdenas, René. "On the Process of Education," Unpublished. Printed
 with permission of the author. 1971. pg. 31.

IV. SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND IMPLEMENTATION

SUMMARY

1.75 million Spanish Surnamed children are served by the schools in the Southwestern United States. These children are subjected daily to the insult of a school system which regards their culture as a "handicap" to learning, and something which should be done away with during an "Americanization" process. This attitude produces guilt in the child for what he/she is, perhaps the most destructive thing that can happen to the child.

With the new legislative emphasis on Day Care, and with the "welfare reform" bills being considered in Congress, more and more Chicano parents will be forced to enroll their children in the school system at earlier and earlier ages. To date, day care has had a "custodial" rather than child development emphasis, and in current "intervention" programs such as Head Start, programs have used a deprivation theory as the basis for educational content, based on studies done in the early 60's by persons totally unaware of the bilingual bicultural education for the culturally different; misinformed social antropologists reviewing family structure, and the economics of racism as it affects the Chicano. Recent studies, done in the 70's after the continual failure of deprivation models of

education, have disproved these theories, and have identified the learning process of persons in the non-Anglo culture. To date, no programs have been developed based on the positive aspects of the non-Anglo cultures.

This project analyzed various bilingual bicultural day care centers in order to identify their positive components, and were evaluated in ten areas. They were: Program Objectives, Assessment of Needs, Selection of Personnel and Staffing, Curriculum, Parent Community Participation, Training, Health, Nutrition, Social Services, and Monitoring and Evaluation. All ideally must relate to the culture of the Chicano child by including those attitudes and objects that the child has at home. Specifically the selection of personnel and staff must be proportional to the children, especially at the top levels, and the staff must be able to communicate in the language of the community. Recruitment must be done within the community first, and experience must be used in lieu of degrees as a criteria for staff selection, and the staff should have a knowledge of Chicano child and infant care. The curriculum should include Spanish, Pocho, and English without bias, and must incorporate the different practices and learning methods of the Chicano child. In addition, no IQ tests should be used, since up to now all of them have mistested the Chicano child.

Training, delivered in a bilingual bicultural fashion, should be provided for three categories: the teaching staff, the non-teaching staff, and the parents. Each training group should include a parent, and as much as possible, should be done on-site.

The center must be an extension of the home, which is love, warmth, chain of command, respect of elders, verbal and non-verbal communication, language (Spanish, Pocho and English) music, folklore, and food.

Each age group should have grouping into Infant, Toddler, Nursery and Kindergarten, although children should be free to join whichever group interests them. To reflect the home situation, the Infant and Toddler groups should be played with and sung to. This should be continued in the Nursery and Kindergarten sections, with the beginning of introduction of English words.

CONCLUSIONS

This study has presented the positive factors that Day Care Child Development Programs should have in order that the needs of the Chicano children be met. While these factors were rated through a point system (described previously on page 59) for purposes of giving a picture where such features are more evident, they should be viewed only as a process (guide) towards defining an "ideal model". No attempt is made to highlight some programs or minimize others visited.

It is an interesting experience to conclude that the "ideal center" is a composite of the total centers visited. No center visited was considered ideal in all basic program components. However, all had some components that were considered very positive.

The observers, members of the steering committee, and the advisory group believe that the centers' personnel's message to them of an "ideal program" is within the opportunity to create their own "model" for their specific situation. Centers' personnel are delighted to receive resources and guidance for their programs, but come to LIFE and demonstrate true enthusiasm when they are directly involved with the overall operation of a Day Care Child Development program.

Consequently, the Chicano stand is that no "one model" has

the right to be imposed (forced) upon any one center, but rather that the models be available as resources in aiding any center in creating its own. This is not only realistic, but should be mandated, because of the great diversity within the Spanish speaking community in this country.

There is an immediate threat which is annihilating creativity by presenting any given model as the "only way". Most dangerous is the attitude fostered by the one model mentality. A child's life and development must not be limited to rigid formulas. A child's life must be encouraged towards self expression--not molded into bad carbon copies of poor models. Most of the adults interviewed during the course of this study expressed -- we "cuando era niño hablaba como niño, jugaba como niño, actuaba como niño, y...ahora que soy adulto...anhelo ser niño". Which means that their homes must have had the right ingredients then as they do now. Research of the literature available clearly supports the thesis that present models are not designed to accept and reinforce the Chicano life style.

We strongly conclude that the "model" guide presented through this study represents a positive approach already late in arriving and must, therefore, be utilized immediately. However, its value will have to be determined through proper interpretation and implementation. Unless one is well versed in the linguistic and cultural strengths cited, interpretation and implementation are sure to fail as in the past.

Our final conclusion then is that the people must be permitted to voice their needs and allowed to develop their own programs. The Chicanito's aspiration to this area is best expressed through the Chicano mother whose love for children is unmatched. The following is one such cry.....

TO THE PEOPLE WITH TEACHING CREDENTIALS

You have been teaching my children to become good citizens; how to wash their hands; how to salute the flag; how to say their ABC's --- yes, you did the job you were put there to do. But did you ever ask me if that was what I wanted for my children and did you think of me as an educator also? Did it occur to you that I wanted my children to learn about Emiliano Zapata, Zaragoza, Chavez, Gonzalez?

Did it occur to you that while you were teaching them to become good citizens, their father was being deported because he had no papers; or while you were teaching them to be friendly with the policeman that came to the class, my children would come home to find their father taken away because he looked like the man that robbed a store.

Did it occur to you that at home we don't eat the food you have pictures of on the wall?

Did it occur to you that when my children speak to you with their accent and you corrected them in front of the class, they had the right to speak that way without being ashamed of saying "shair" instead of "chair"?

Could it be that you have no education in my world? Think about that. If you want a true education, ask the parents for it, and you too can get an education.

Children are beautiful if you as educators could remember that a child is what he is. When a Chicanito goes to school the first day according to the educators in this country, that first day is the day the child is born. Well, I have news for you --- he was born three years ago and he is coming to school with the language we gave him, which may be Spanish, Pocho, or a mixture of English, Spanish and Pocho. But, Mr. Educator, whatever the language my children have, I understand them, the family understands them, the neighbors understand them and other children understand them. Why can't you understand?

Do you think this world has no other language than English? Surely you are aware that my children have a tie to the past with roots deeper than what you misinterpret as Americanism; that richness is with them in day to day.

RECOMMENDATIONS AND IMPLEMENTATION

1. That the Office of Child Development accept the contents of this report, and establish guidelines reflecting its philosophy for Head Start and all Child Development programs with large concentrations of Chicano children.

2. That the centers now in operation with large concentration of Chicano children be given the opportunity to investigate and implement as many of the components MAS recommends through this study.

3. That the Office of Child Development make available to the public and specifically to the Chicano community other Chicano models or positive components of Day Care Child Development programs.

4. That the Office of Child Development take positive steps with a published time table to identify and implement corrective measures in reference to sound bilingual bicultural program design.

5. That MAS be granted eight Research and Demonstration sites throughout the country for on-site development of individual relevant models based on the one here presented. The composition of which would be:

Two Migrant Day Care Child Development Programs

Two Urban Day Care Child Development Programs.

Four combinations of Day Care-Head Start Programs.

6. That the establishment of a curriculum development center at each proposed site with on-going on-site field testing of materials developed be an integral part of Recommendation number 5.

That a coordinating office for all above program efforts be established.

7. That the Office of Child Development provide Mexican American System a Special Planning Grant for the establishment of and coordinating of further development of the above recommendations.

The Planning Grant would accomplish:

- a) Establish contacts with resource persons at each region for the purpose of designing a working system-- some persons have already been identified through the efforts of this study.
- b) Set up arrangements for publication, presentation and distribution of this study to Assistant Regional OCD staff, RTOs, Day Care, Head Start, Child Development personnel in all regions with large number of Chicano population.

8. That the Office of Child Development allocate the necessary funds to an organization approved by MAS for the reproduction, translation and dissemination of this report as well as the Head Start Report. That MAS give final approval of translators and translated versions of both reports prior to publication.

APPENDIX

1. Time Schedule Day Care Grant H-3939 A/H/O (Original and Revised)

2. Survey Instrument

Survey Instrument Questionnaire

Results of Findings--Each scorable item (Page 1-10)

3. Site Reports

Wesley Community Center, Phoenix, Arizona

Child Development Center, Peoria, Arizona

Greeley Parent Child Center, Greeley, Colorado

St. Paul's Church Infant Care, Albuquerque, New Mexico

Farmington Day Care Center, New Mexico

Alvares Child Development Center, Edinburg, Texas

La Joya Child Development Center, La Joya, Texas

Bilingual Early Childhood Education Program, San Antonio, Texas

Wesley Kindergarten, San Antonio, Texas

TIME SCHEDULE DAY CARE GRANT H-3939 A/H/O

August 7	Telegram received from OCD allowing costs to be incurred
August 11	IRA writes letters to Mexican American System, Americans for Indian Opportunity, Frente Unido de Educadores Puertorriquenos, Puerto Rican Association for Community Action informing of grant action and asking for members for the steering committee (2 from each ethnic group).
Sept.-Oct.	IRA receives responses from the various organizations and contacts people to serve on the steering committee. Steering committee meeting planned to orient the committee members to the goals of the grant and its work program. Preliminary discussion of sites to be selected for observation by each ethnic group. Discussion and recommendations for consultants to review sites with on site observation. Preliminary compilation of information on day care centers. Review of observation form (submitted in proposal) revision for specific needs of each ethnic group.
Nov.-Dec.	Establishing preliminary contacts with possible sites for observation. Final site selection in consultation with steering committee members. Obtaining local, regional and national clearance to observe day care centers selected. Hiring of Consultants and other personnel if needed. Meeting with steering committee to review progress of grant and for input prior to implementation of consultants and on-site visits.
Jan-Feb.	Orientation for consultants with a review of materials compiled from the different day care centers to be visited. On-site observations. Compilation, analysis and evaluation of findings. Initial review and rendering of conclusions by staff.

Meeting with the steering committee for secondary review
of staff conclusions and input for final report.

Mar - Apr.

Review of strengths, weaknesses and rationale for day care
centers to operate with the specific minority which they
serve in mind.

Writing of final report and conclusions.

May

Submission of report and conclusion.

REVISED *

TIME SCHEDULE DAY CARE GRANT H-3939 A/H/O

*(Program transferred to San Francisco Office - Apr. 1, 1972; Program Analyst E.R. Duran)

August 7 Telegram received from CCD allowing costs to be incurred.

August 11 IRA writes letters to Mexican American System, Americans for Indian Opportunity, Frente Unido de Educadores Puertorriquenos, Puerto Rican Association for Community Action informing of grant action and asking for members for the steering committee (2 from each ethnic group)

Sept. - Oct. IRA receives responses from the various organizations and contacts people to serve on the steering committee.

*April Steering committee meeting planned to orient the committee members to the goals of the grant and its work program.

 Preliminary discussion with Luis Diaz De Leon, Project Director, regarding "job".

*Apr. 6, '72 Discussion and recommendations for consultants to review MAS meeting sites with on-site observation.
Sacramento

 Preliminary compilation of information on day care centers.

 Review of observation form (submitted in proposal) revision for specific needs of each ethnic group.

Nov. - Dec. Establishing preliminary contacts with possible sites for observation.

*April 12 Final site selection in consultation with Chicano Analyst and Calif. MAS members at Sacramento.

 Obtaining local, regional and national clearance to observe day care centers selected.

 Hiring of consultants and other personnel if needed.

 Meeting with L. de Leon to review progress of grant and for input prior to implementation of consultants and on-site visits--J. Duran, E. Martinez.

Phone Contacts Orientation for consultants with a review of materials
April & May compiled from the different day care centers to be visited.

 On-site observations.

 Compilation, analysis and evaluation of findings.

Initial review and rendering of conclusions by staff.

Meeting with the steering committee for secondary review of staff conclusions and input for final report.

Mar - Apr. Review of strengths, weaknesses and rationale for day care centers to operate with the specific minority which they serve in mind.

Writing of final report and conclusions.

June - July Submission of report and conclusion.

Reviewing of report by steering committee and Advisory Group.

Sept. Communication. Luis Diaz de Leon with OCD Krone and Bates. Extension granted for Sept. 30, 1972, submission of report.

Sept. 21-26 Final steering committee meeting and review of final study, Washington, D.C.

Report Draft submitted to OCD.

Report Draft submitted to IRA.

Report Draft submitted to Project Director.

SURVEY INSTRUMENT

A pretest of the following questionnaires and of the schedule of questions for the experience survey was conducted with the staff and parents of Corporación Organizada para Acción Servidora in Santa Fe, New Mexico (COPA). The participants offered constructive criticism and helpful suggestions to solve unforeseen problems and to clarify ambiguity inherent to the original questions. The participants in the pilot study were not included in the sample. The pretest established that the questionnaire required a few adjustments to clarify instructions and to permit easier response. The instrument was modified accordingly.

Consultant _____

Name of Day Care Center _____

Address _____ Phone _____

Center Director _____

Number of Children in Program _____

Program Objectives.

1. Are program objectives written? Yes _____ No _____

2. Are program objectives communicated to personnel? Yes _____ No _____

If yes, how? _____

How often? _____

Are program objectives communicated to parents? Yes _____ No _____

If yes, how? _____

How often? _____

3. List unwritten but understood objectives. _____

4. What administrative procedures are used in achieving objectives?

5. Which observed objectives are worthy of emulating as a bilingual, bi-cultural approach? _____

Assessment of Needs:

1. Was a need assessment conducted? Yes _____ No _____ (If yes, can findings be made available?)

2. Did community at large participate in needs assessment? Yes _____ No _____
To what extent? _____

3. How were educational priorities established? Who was involved in setting priorities? _____

4. What priorities deal with bicultural, bilingual education?

5. Which, if any, local resources were utilized?

Educational

Cultural

Other Resources

6. Specifically how was the need assessment process and its priorities resultant in constructive programs for Chicano children?

Selection of Personnel:

1. Proportion of Chicano Staff

	Total	Chicano	From the Community
Administrators			
Professional			
Para-Professional			
Volunteer			
Total			

2. What role do parents play in the selection of personnel?

3. What other types of community input are sought in selection of personnel?

4. Do administrators that hire make an effort to select Chicanos?

Yes _____ No _____ How is effort put into practice? _____

Staffing:

1. What are the requirements for staff? Include job descriptions if available.

a) Project Administrators _____

b) Teachers _____

c) Aides _____

d) Volunteers _____

2. What kind of promotional or career development program is being utilized?

3. Were parents encouraged to apply for positions? Yes _____ No _____

Total number of parents _____ Percentage of staff _____%

4. How often are staff meetings held? _____

5. Describe a staff meeting. (Formal - information in both directions, etc.)

6. Which areas of staffing would you emulate? _____

Curriculum

1. What bilingual materials are utilized? _____

2. What is the rationale for using the curriculum being utilized? What is the curriculum supposed to do? _____

3. Is Spanish spoken to the Chicano children? Yes _____ No _____

4. How does the curriculum help develop a positive self-image for the Chicano child? _____

5. How do program activities compensate for the various stages of development of the individual child? _____

6. How are cultural aspects utilized in curriculum?

a) Art _____

b) History _____

c) Music _____

d) Foods (include a monthly menu) _____

e) Holidays _____

f) Books _____

g) Games _____

h) Songs _____

i) Classroom Environment _____

j) Other _____

7. How is the Anglo culture integrated into the curriculum in relation to the items above? _____

8. How is the value of the Chicano heritage exemplified in the curriculum? _____

9. How are differences between the Anglo and Chicano culture and similarities discussed and implemented? _____

Integration of Family Life and Program

1. How exactly does the program integrate concepts of family life into its teaching program? _____

2. Do staff recognize their roles in relation to the parents and parental authority? _____
How is this shown? _____

3. How is the parent presented as a model to the child? _____

4. How knowledgeable is the staff of the family life of each child? _____

5. How does the teacher utilize his knowledge of the child? _____

6. Do staff make home visits? Yes _____ No _____
How often? _____

Teaching Methodology

1. Identify learning activities which are utilized and indicate how bilingual-bicultural concepts are utilized.

Motor Skills _____

Exercises _____

Role Playing _____

Field Trips _____

2. Specify any teaching techniques or learning activity which is utilized that relates to Chicanos? _____

3. What is the interrelationship between the following:

a) Child and Child _____

b) Teacher and Child _____

c) Teacher and Parent _____

d) Teacher and Aides _____

e) Aides and Parents _____

f) Aides and Child _____

4. What is the role of the teacher aides? Be specific. _____

5. Is team teaching used? Yes _____ No _____ If so, give positive results of methods. _____

Health

1. Are bilingual nurses and aides employed in the program? (Give numbers) _____

2. Is the health staff familiar with Chicano environmental and cultural cures? _____

3. How are Chicano health movements respected? _____

4. How are parents advised and instructed about their child's health? _____

5. Are other members of the family treated? _____

6. Does the nurse conduct any health classes? _____

Nutrition

1. Is Chicano food part of the nutrition program? Yes _____ No _____

2. How is the food served? _____

Social Services

1. Is there a social services component? Yes _____ No _____

2. How does this component solve non-educational problems? _____

Testing

1. What kind of testing program is utilized? _____

2. Is there pre-testing and post-testing? _____

3. What objective criteria is used in the testing? _____

4. What attempts are being made to keep the tests from being culturally/
biased? _____

5. What testing procedures are being utilized that are relevant to the
Chicano child? _____

6. According to test results how is the program benefiting the Chicano
child? Be specific. _____

Training

1. Do parents receive training? Yes _____ No _____ Of what type? _____

By whom? _____

2. Do aides receive training? Yes _____ No _____ Of what type? _____

By whom? _____

3. Do teachers receive training? Yes _____ No _____ Of what type? _____

By whom? _____

4. How much of the curriculum is used as a training agent for parents?

For aides? _____

For teachers? _____

5. Is training in the evaluation of programs given to parents? Yes _____ No _____

6. To what extent do parents receive leadership training? _____

7. Is the training parents receive supposed to increase the role of the parents in control of the program? Yes _____ No _____

How? _____

8. Is there parent participation in planning the training programs?

Yes _____ No _____ How much? _____

Parent Participation:

1. Is there a parent advisory committee? Yes _____ No _____

2. What is the composition of the committee? _____

3. Who selects parents to the committee? _____

4. How are parents involved in:

a) Policy Making _____

b) Project Approval _____

c) Resource People for Programs _____

d) Recruitment _____

e) Deciding Grievances _____

Self-Monitoring and Self-Evaluation:

1. Is there self-monitoring and self-evaluation? Yes _____ No _____

2. How does it work? _____

3. How does self-evaluation affect the program? _____

4. Which parts of this component are worth emulating? _____

Objective and Assessment of Needs	No. of Children	Objective	Procedure achieve Objective	Obj. to Emulate	Needs	Priorities	Bil. B/c.	Resources	Constructive Result	Totals
A.	12	11	3	1	3	3	3	2	3	27
B.	22	11	3	5	3	3	3	3	3	34
C.	60	17 ~~4~~	0	1	0	6	4	5	0	33
D.	80	18 ~~4~~	0	1	0-2	0	1	4	0	24
E.	45	9-	1	1	0	1	0	2	1	15
F.	120	3-	0	0	0	0	0	0	0	3
G.	61	13 ~~4~~	0	0	0	0	0	1	0	14
H.	55	2	1	1	2	1	0	0	0	7
I.	28	17 ~~4~~	1	1	4	3	2	2	1	31
J.	144	19 ~~4~~	3	1	4	0	4	2	2	35
K.	100	12 ~~4~~	0	0	3	3	0	0	0	18
L.	50	5-	0	0	4	2	1	1	0	13
M.	50	10-	0	0	4	2	1	2	2	21
N.	20	11	0	1	4	1	2	2	1	22
O.	24	5	1	0	4	0	0	1	0	11
		Md-11	0	0	3	1				
Highest Score		19	3	5	4	6	4	5	3	49
Lowest Score		2	0	0	0	0	0	0	0	2

Personnel
(Deadend)

	No. of Children	Professional Staff	Total Staff & Vol.	No. Chicano Staff	% Chicano	Ratio of Children to Prof. Staff	Ratio of Children to ParaProf.	Ratio of Children to all Staff & Vol. (Assumes Vol. or full time
A.	12	1	4	4	100	12:1	6:1	3:1
B.	22	1	4	4	100	22:1	22:1	6:1
C.	60/160	4	13/17	13/17	100	15:1	15:1	6:1
D.	80	3	11	7	63	27:1	27:1	7:1
E.	45	0	12	8	66	—	—	4:1
F.	120	4	11	5	45	30:1	20:1	11:1
G.	61	8	9	8	88	8:1	—	7:1
H.	55	2	17	11	64	28:1	9:1	3:1
I.	28	0	10	9	90	—	5:1	3:1
J.	144	7	18	15	83	21:1	24:1	8:1
K.	100	3	23	19	82	33:1	8:1	4:1
L.	50	0	14	14	100	—	—	—
M.	50	0	14	14	100	—	5:1	4:1
N.	20	0	5	5	100	—	5:1	4:1
O.	24	0	7	5	71	—	4:1	3:1

Personnel
Policy

	Parent Role	Community Input	Effort to Hire Chicanos	Totals
A.	0	1	4	5
B.	4	1	4	9
C.	6	1	3	10
D.	1	2	3	6
E.	0	0	3	3
F.	1	1	1	3
G.	0	0	3	3
H.	2	1	1	4
I.	0	0	3	3
J.	1	1	2	4
K.	0	0	2	2
L.	0	0	2	2
M.	0	1	3	4
N.	0	0	4	4
O.	0	0	3	3

md=0 md=1

Highest Score

6 2 4 12

Staffing
(Question 1)

ffing estion 1)	Administration	Teachers	Aides	Volunteers	Carrer Devel.	T o t a l	Parents Encouraged	No. of Parents	Staff Meetings held often	Emulate	T o t a l s	
A.	1	1	1	0	0	3	2	2	2	0	6	
B.	4	5	5	0	2	16	2	1	4	0	7	
C.	1	1	2	1	2	7	2	6	5	0	13	
D.	1	2	0	0	0	3	2	5	5	0	12	
E.	1	3	3	0	2	9	2	7	3	0	12	
F.	1	1	0	0	2	4	0	0	3	0	3	
G.	1	3	1	0	0	4	1	0	5	0	6	
H.	1	1	3	0	1	6	2	4	3	0	9	
I.	7	5	5	1	0	18	2	0	5	1	7	
J.	5	4	3	0	2	14	2	1	3	1	7	
K.	1	2	3	3	3	12	2	12	5	1	20	
L.	2	1	1	0	1	5	2	4	3	0	9	
M.	1	2	1	0	1	5	2	14	3	0	19	
N.	1	2	1	0	2	6	2	5	3	0	10	
O	1	0	1	0	0	2	1	0	3	0	4	
Score	7	5	5	3	3	23	2	14	5	1	22	45

Curriculum
Chicano Cultural
Aspects

	A. Art	B. History	C. Music	D. Foods	E. Holidays	F. Books	G. Games	H. Songs	I. Classroom Environment	J. Other	"How" questions 7, 8, 9 not scorable	T o t a l
A.	2	2	2	2	2	2	2	2	2	0		18
B.	2	1	2	2	1	2	2	2	1	0		15
C.	2	2	2	2	2	2	0	2	2	0		16
D.	2	0	2	2	2	1	1	2	2	0		14
E.	0	0	2	2	0	0	1	2	0	0		7
F.	0	0	0	2	0	0	0	0	0	0		2
G.	0	0	1	2	2	0	0	1	0	0		6
H.	0	0	2	2	0	0	0	1	0	0		5
I.	1	1	2	2	1	2	0	2	2	0		13
J.	0	1	2	0	0	2	0	0	0	0		5
K.	0	0	1	2	0	0	1	1	0	0		5
L.	0	0	1	2	0	0	1	1	0	0*		5
M.	2	2	2	2	2	1	2	2	0	0		15
N.	2	2	0	2	2	1	2	2	2	2		17
O.	0	0	0	2	0	0	0	0	0	0		2
Highest Score	2	2	2	2	2	2	2	2	2	0		18

Integration of
Family Life &
Program

Answers to Questions:

	1.	2.	3.	4.	5.	6.	Total
A.	0	2	1	1	3	5	12
B.	5	3	3	2	1	5	19
C.	1	3	1	2	1	5	13
D.	2	3	1	1	1	4	12
E.	1	2	0	1	1	4	9
F.	0	3	0	1	1	4	9
G.	1	0	0	1	0	1	3
H.	1	3	1	1	1	1	8
I.	1	3	0	1	1	3	9
J.	0	3	0	3	1	3	10
K.	0	3	1	1	1	0	6
L.	0	1	1	1	1	3	7
M.	2	3	1	1	1	3	11
N.	2	3	1	1	1	0	8
O.	0	0	0	1	0	0	1
	5	3	3	3	3	5	22

Teaching
Methodology

	Activities	Techniques for Chicanitos	Relationships	Teacher Aide Role	Team Teaching	Total
A.	7	0	12	1	0	20
B.	7	1	14	1	1	24
C.	8	3	12	1	1	25
D.	4	0	15	0	1	20
E.	8	1	12	1	1	23
F.	0	0	8	1	0	9
G.	0	0	8	1	0	9
H.	0	1	11	1	0	13
I.	5	1	14	1	1	22
J.	9	1	12	1	1	24
K.	4	1	14	1	0	22
L.	7	0	13	1	1	22
M.	7	1	12	1	1	22
N.	5	2	12	1	1	21
O.	4	1	12	1	0	18
	8	3	15	1	1	28

Health & Nutrition	Bilingual Nurses & Doctors	Chicano Cues	Respected	Parents Advised	Family Tested	Health Classes by Nurse	T o t a l s	Nutrition:	Chicano Food	How Served	T o t a l
A.	0	0	0	1	1	0	2		1	1	2
B.	1	1	1	1	1	1	6		1	1	2
C.	1	1	1	2	0	0	5		1	1	2
D.	0	0	0	0	0	0	0		1	1	2
E.	0	0	0	1	0	0	1		1	1	2
F.	0	0	0	1	0	0	1		1	1	2
G.	0	0	0	1	0	0	1		1	1	2
H.	0	1	1	2	0	0	4		1	1	2
I.	0	0	0	1	0	0	1		1	1	2
J.	1	1	1	1	1	0	5		1	2	3
K.	0	0	0	0	0	0	0		1	1	2
L.	0	0	0	1	0	0	1		1	1	2
M.	0	0	0	0	0	0	0		1	1	2
N.	1	0	0	1	0	0	2		1	2	3
O.	0	0	0	1	0	0	1		1	1	2
	1	1	1	2	1	1	7		1	2	3

Training

	1.	2.	3.	4.	5.	6.	7.	8.	Total
A.	0	3	3	2	0	0	0	0	8
B.	0	5	5	2	0	1	0	0	13
C.	2	4	4	6	1	2	0	1	20
D.	0	3	3	0	2	1	1	0	11
E.	0	5	5	0	0	0	0	0	10
F.	4	2	2	0	0	1	3	0	12
G.	0	0	2	0	0	0	0	0	2
H.	0	3	3	3	0	0	0	0	9
I.	3	2	2	3	0	1	0	0	11
J.	3	2	2	3	0	1	0	0	11
K.	2	2	2	1	0	0	0	0	7
L.	0	3	3	4	0	0	0	0	10
M.	3	3	3	3	0	0	0	0	12
N.	2	3	3	3	1	1	1	0	14
O.	0	0	3	0	0	0	0	0	3
	4	5	5	6	2	2	1	1	20

Social Services & Testing	Social Services Testing:							Total
		1.	2.	3.	4.	5.	6.	
A.	4	0	0	0	0	0	0	4
B.	6	0	0	0	0	0	0	6
C.	2	1	2	1	1	1	4	12
D.	1	1	1	1	1	1	1	7
E.	1	0	0	0	0	0	0	1
F.	2	0	0	0	0	0	0	2
G.	1	1	0	0	0	0	0	2
H.	1	0	0	0	0	0	0	1
I.	2	1	1	0	0	0	0	4
J.	5	0	0	0	0	0	0	5
K.	2	1	0	1	0	0	0	4
L.	2	1	0	0	0	0	0	3
M.	1	1	1	1	0	1	1	6
N.	0	1	1	1	0	1	1	5
O.	1	1	0	0	0	0	0	2
	6	1	2	1	1	1	4	

SITE REPORTS

Survey Instruments can be limiting in their use. They are unquestionably essential in gathering and listing of statistics; however, when reporting the findings, there is a built-in frigidness which we find unappealing particularly when discussing children. The first few site reports follow the instrument designed for this study. The remainder of the site visit reports, however, will be presented in a different fashion in the hope that they will not only be informative but reflect the individual spirit of each center.

ALVORES CHILD DEVELOPMENT CENTER
220 South 25th Street
Edinburg, Texas 78539

Director - Mrs. Alicia A. Rodriguez

Program Objective

Unwritten but understood objectives are to help raise the educational and economic levels of the children and their parents. In addition, aid in the child's nourishment, improve their health and social welfare and involve their parents in the center's program.

Assessment of Need

Conducted by O.E.O. approximately six years ago. An additional survey was done by Model Cities two years ago.

Selection of Personnel

The director was recruited by the head of the O.E.O. survey organizing committee; she, in turn, hires her own staff.

Selection of Personnel

Director, 3 teachers, 3 aides, 1 cook, 4 hall custodians, plus volunteers who do yard work.

Requirements: Director - experience in Administration and knowledge of the community.

Teachers - high school diploma or G.E.D. certificate.

Aides - experience in working with children.

Curriculum

The Southwest Educational Laboratory curriculum is used. The director is very opposed to this curriculum and considers it restricting to the child's natural development. The decision to adopt the

Southwest model was made at a regional level without consulting the individual centers. This in itself could encourage a negative reaction to it, however, the director states emphatically that her test records show that the children's progress was greater when they were using their own method of teaching a homemade curriculum. She further stated that this curriculum is reinforcing potential dropouts at age 6, grade 1, due to its rigidity and that some children are already refusing to come to school. She fears the structured classroom will kill the children's natural, warm incentive towards learning.

Integration of Family Life

The Southwest Laboratory curriculum calls for parent meetings once a month to familiarize themselves with their children's curriculum by actually doing some of the lessons themselves.

Teaching Methodology

Team teaching. Children are separated into small groups. The classroom is set up with varied interest areas in each corner, the child is encouraged to spend some time in each one.

Health

Physical examinations are given to each child by county medical teams or individual doctors at the beginning of the school year. Parents accompnay their children to all medical visits and must agree to any further treatment when needed.

Nutrition

O.E.O. nutritionist supplies menu for all centers in this county. Chicano foods are included and at this center prepared very well by a black cook.

Social Services

Generally consist of referral service and done by the director or the teaching staff when the director is not available.

Testing

Conducted by the Southwest Educational Lab personnel.

Training

The Southwest Educational Lab has a full staff of trainers who work with the staff for two weeks. In addition, monitors visit the program once a week and determine when additional training is needed.

Parent Participation

Takes place in the form of fund raising projects. Parents also participate in the upkeep of the center. An Advisory Committee consisting of seven parents and 5 community members is in existence, however, they have little or no input in the operation of the program.

Self-Monitoring and Self-Evaluation

None. Both done by the Southwest Educational Laboratory.

Licensing

No particular problems with licensing.

Observations

The facility needs improvement. It consists of three government project houses converted into classrooms. The buildings are old, crowded and miserably ventilated. The rooms are cooled by means of floor fans--a most dangerous hazard for active children. Communication between director and staff is stiff and awkward (we mention this only to call attention to a very common situation which is generally regarded as an "inside problem" and consequently left to work itself out. It

is felt that children are very sensitive to uneasiness and react accordingly). Teachers and aides' opinions were solicited regarding the curriculum; they were unanimously critical of it mainly of its rigid structure. We asked if ethnic cures were still prevalent in this area and were told that parents always listen to medical staff and to their recommendations and then try their own cures. There is no dialogue between parent and nurse and parent and doctor. Medical staff is generally Anglo and does not respect ethnic home cures.

LA JOYA CHILD DEVELOPMENT CENTER
General Delivery
La Joya, Texas 78560

Director - Mrs. Celia Ramirez

Program Objective

Objectives are to improve educational standards of children, upgrade their standard of living and provide referral service to parents.

Assessment of Needs

Conducted by an O.E.O. survey team and the local Superintendent of Schools.

Selection of Personnel

Initial recruitment was done by the Superintendent of Schools. Potential staff is now recruited by the Director and the Superintendent of Schools and approved by the Parent Advisory Committee. (note: the center uses the local grammar school facilities, consequently, the school staff and the center work closely together).

Staffing

Director, 3 teachers, 3 aides, 3 NYC's, 3 volunteer mothers. Academic requirement for teachers is a high school diploma; aides are encouraged to pursue one. Adult education classes are given on the premises.

Curriculum

The Southwest Educational Laboratory curriculum is in use much against the director's will. Prior to it, the center under the direction of the regional program coordinator, had developed its own which, in the director's opinion, was much more effective. The main objective

to the Southwest Laboratory curriculum is the center's lack of choice in selecting it and the fact that "it is so demanding and so rigid."

Integration of Family Life

Volunteer mothers are present daily and participate in all of the children's activities bringing in part of the home into the center.

Teaching Methodology

Team teaching is used following the Southwest Lab curriculum.

Health

The center has access to two doctors in La Joya who conduct all physical examinations. The school district nurse handles the immunizations at the center. All other medical problems are handled through referrals.

Nutrition

Food is prepared on the premises and served in the school cafeteria following the school district's menu. Chicano foods are a part of the weekly menu.

Social Services

The regional program coordinator and the center director work closely together to provide community services. Because of the small population in La Joya, the community identifies the school complex as the community center.

Testing

Done by the Southwest Lab Staff.

Training

Teachers - a two week training session is conducted in September by the Southwest Educational Laboratory. In addition, supplementary

La Joya

training is offered at a nearby college and each center is allowed to send one teacher.

Aides - Half-a-day workshops are offered for two weeks by the Southwest Lab trainers with a monthly followup.

Parents - Parents participate in a monthly Parent Education night where Southwest Lab trainers familiarize them with their curriculum.

Parent Participation

A Parent Advisory Committee consisting of seven parents and five community members was selected by the larger group of parents. This committee meets once a month to discuss extra curricular activities involving all of the community. The group functions very similarly to a PTA. The committee approves all hiring and decides grievances. Mothers volunteer their time as teachers on a rotation basis.

Self-Monitoring and Self-Evaluation

Done on a daily basis by role playing proposed lessons.

Licensing

No problems or advice on licensing.

Observations

An overall positive site. The facility is very adequate, working relationships among staff appear to be exceptionally cordial consequently the children's behavior is free and happy. Spanish is unquestionably the children's tongue, the Chicano community is largely composed of migrants. Two out of a total of 35 enrollment are black children, the remaining 33 are Chicanos who speak little or no English. Six months ago the black children were mono-lingual, at present they are almost bilingual. This serves to reinforce the theory that children do not have to discontinue the use of one language in order to learn another.

WESLEY COMMUNITY CENTER
1300 South 10th Street
Phoenix, Arizona

Center Director - Rev. Horacio Rios
Day Care Director - Mrs. V. Zielke

Enrollment - 35 children, 98% Mexican American

Facility - 1 large classroom divided into various activity or interest areas, a kitchen and dining room plus standard neatly kept playground facilities. The Day Care Center is part of a large modern building which has adult literacy classes plus arts and crafts for various age levels. It is located in the heart of a Chicano barrio about one block away from the "Chicanos Por La Causa" office. The dining room and kitchen are shared with approximately 30 children from a Head Start program also directed by Mrs. Zielke. This center is part of the Methodist Church Social Service Program and receives no government funds with the exception that they do participate in a local government school lunch program. Cost to the parents is 20¢ daily per child. The center has been in operation for 10 years.

Length of Observation - one full day

Services - In addition to teaching and caring for the children the center does have a social service component for the children's family. The staff for this component is the same, the center director and the program director, both of whom feel it is not only essential to know the child but to know the child's household. Classes are offered for all age groups together with family activities. Home visits are regular and referral service is provided for whatever problems are encountered there. State and county health services are used as the center

Wesley Community Center

does not have a health component; however, the staff at the center does discuss basic nutrition, hygiene and ethnic cures with parents and in so doing serves as an intermediary between Anglo health staff and Chicano parents. The menu is bicultural (see sample at the end of this report) and cooking is done on the premises.

Staff

The center director is a young ordained Methodist minister from Mexico who speaks excellent English and Spanish and is active in Chicano affairs. Since most of the community is Roman Catholic, the center tonight will host a mass for Cesar Chavez and the farm workers who are being visited by Sen. George McGovern. The Methodist minister will participate in the mass.

The program director was born in the U.S., raised in Mexico and spins around in perpetual motion all day. As a teacher in Mexico she worked in similar programs.

A graduate of the center now serves as the teacher. She is a mother of two, a bilingual bicultural member of the community with an eighth grade education and feels that the first priority is to give each individual child love and attention. One aide assists (who is also bicultural) plus two or three volunteers from the Anglo Methodist church.

Explanation

This program is referred to as a Day Care Program but in reality is not as it operates from 9:30 a.m. - 12:00 noon. The whole atmosphere of the center is informal, warm and programmatically unstructured. Several parents came by while I was there and were obviously comfortable

in their surroundings. I got the feeling that both parents and staff "share" the children.

Objectives

To instill security and pride in the child so that he grows believing in himself and having pride in what he is. Although Mexican cultural props are not as evident in the Day Care Center, they dominate the decor of the Community Center. Children are encouraged to use both languages, they sing, and pray in Spanish (only religious aspect of the program), and participate in Mexican folk dances.

Curriculum

A popular Anglo curriculum was selected but is now only used as a reference. The material was rapidly discontinued due to its remoteness to the children's environment. "Children do not relate to pilgrims and yams, therefore, this material becomes ineffective." "We have to use lesson plans and material in which they can see themselves." A touching example was related to me.

"About two weeks ago little Maria came to class very bruised and had obviously been beaten. I asked her what had happened and she told me that her mother had hit her when she had refused to help her with her baby sister. Now before you pass judgement, let me tell you that Maria is 4 yrs. old, she was born when her mother was 15 and her father not much older. Aside from problems of immaturity, they have severe economic ones as well. We immediately discarded the lesson plans for that week and instead we proceeded to discuss the family unity, the role of the father, mother and the children using cutouts, flannel boards and encouraged the children to express their thoughts of their

own roles at home. About a week later when Maria's mother brought her to school she mentioned how happy she was with Maria because she has been such a good girl lately. I told her I was even happier than she because I hadn't seen any more bruises on Maria. There was embarrassment and understanding in our exchange. I think that is relative education." Amen.

Summary

Although initially this program was a disappointment when I discovered that it was not a full Day Care Program, its atmosphere turned out to be refreshing. Academically not much beyond the basic ABC's, nursery rythmes, painting, pasting and cutouts is attempted here. Instead lessons in unity and behavior are stressed. I like that. The children seem to also, they are reluctant to leave at the end of the day.

WEEK OF: April 10-14, 1972

MENU AND COUNT

INSTITUTION: Wesley Community Center

	MON.	TUES.	WED.	THURS.	FRI.	TODAY
<u>BREAKFAST:</u>						
Milk	MILK	MILK	MILK	MILK	MILK	MILK
Fruit or fruit juice	Cheerios	Chocolate Toast & Butter	Oatmeal Raisins	Scrambled eggs	Pancakes/Butter	Pancakes/Butter
Cereal Product	Bananas	Cocktail fruit	Sliced pears	Toast/Butter	& syrup	& syrup
Bread, toast, biscuit, dish of cereal	Adult serv. Children serv.	Adult serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.
<u>SNACK:</u>						
Milk or juice	Orange slices	Apple slices	Orange slices	Apple juice	Orange juice	Orange juice
Bread, roll or cereal product	toast/butter	Graham crackers	Honey bread/ raisins	Graham crackers	Open face peanut- butter sandwich	Open face peanut- butter sandwich
	Adults serv. children serv.	Adults serv. children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.
<u>LUNCH:</u>						
Milk	Milk	Milk	Milk	Milk	Milk	Milk
Protein food	Beef tacos	Chicken/chili sauce	Hamburger sand- wich	Beef tamales	Spaghetti/beef	Spaghetti/beef
Vegetable	Shell macaroni	Mexican Rice	French fries/ mustard/catsup	Refried beans	String beans	String beans
Fruit	Tossed salad/ radishes	Green Beans	Lettuce	Tossed salad	Corn bread/butter	Corn bread/butter
Bread	Bread/butter	Lettuce/tomato	Vegetable soup	Muffins/butter	Carrot & Raisin salad	Carrot & Raisin salad
Butter	Ice cream	Biscuit/butter	Sliced peaches	Apple sauce	Gelatin with fruit	Gelatin with fruit
	Adults serv. Children serv.	Pineapple Adults Serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.
<u>SNACK:</u>						
Milk or juice	Pears, fresh	Grape Juice	Apple juice	Pineapple juice	Apple juice	Apple juice
Bread, roll or cereal product	Raisin cookies	cookies	donut	Peanut butter cookies	Oatmeal cookies	Oatmeal cookies
	Adults serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.	Adult serv. Children serv.	Adults serv. Children serv.	Adults serv. Children serv.

CHILD DEVELOPMENT CENTER
11705 N. 80th Drive
Peoria, Arizona

Director - Mrs. Maggie Reese

Enrollment - 55 - 60 children, 90% chicanos and the remaining 10% anglo and black.

Facility - The seven year old long modern building consists of three large classrooms complete with bathroom, a good size kitchen and an office. The playground is well kept and both outdoor equipment and indoor toys appear to be ample in supply. It operates between the hours of 7:00 a.m. and 5:00 p.m.

Services

Peoria, Arizona, is a small agricultural community with a high number of chicanos most of whom are field workers. Although some of these families are part of the migratory stream, most of them maintain a home and roots in Peoria. The director is well known in the community (is presently running for the city council), thus, the center also becomes an information and referral center.

Staff

The director is a young bilingual bicultural high school graduate. With the exception of one anglo the remainder of the staff consists of chicana para-professional aides from the community. Pre-service and in-service training for these para-professionals consists of techniques for the development of childrens' motor skills and enhancing their self expression. Two anglo teachers from a

neighboring retirement community devote one day a week to teaching the children basic skills, children's songs plus assist with the week's lesson plans. They do not speak Spanish.

Objectives

Definitely unclear. There are no written objectives, however, according to the director they want to prepare the children for public school plus supply a comfortable place for them to be so that they do not have to accompany their parents to the work fields. The center also provides them with hot meals, health care and teaches them basic hygiene all of which they would not receive outside of the center.

These children recently participated in an experimental bilingual program conducted by Mrs. Mary York, an ex-employee of the center's previous funding agency. Mrs. York is now working on her doctorate in bilingual education. It was explained by the director that the crux of the three month experiment was to introduce the Spanish language in the classroom so that all children could communicate in both languages learning these languages from each other. It was disappointing but not surprising to find that the center had no knowledge of the results of this experiment and, in fact, had not heard from Mrs. York since her terminating the experiment three months before. English remains the "instructional language" for the children. Spanish is used only when they do not understand .

Summary

The director is very amicable and cooperative but difficult to pin down. After three attempts to coordinate a visit with her I finally settled on a day when I could meet with her representative. The appointment was reconfirmed two days in advance but when I arrived neither the director or her representative were in. The visit was, therefore, conducted with the assistance of the aides with followup telephone conversations with the director.

The home language of the aides is Spanish, their life style is Chicano, the town itself is mostly Chicano yet the working language of the center is English. The more I spoke in Spanish the more they would reinforce their English almost to prove to me that they did know English and that I should acknowledge that. Children are exposed to this attitude all day, I find it very dangerous. There is no pride in speaking Spanish, there is in speaking English.

The center is not an extension of the child's home environment but an introduction to the Anglo world. The only area where the child's ethnic background is reflected is in the food. No ethnic materials, pictures, music are evident in this portion of the child's world, it's strictly "Sesame Street," Anglo materials and Anglo females as authority figures. There is an obvious inconsistency as the director is young, bright and a chicana supporter, this, however, does not reflect in her program.

GREELEY PARENT CHILD CENTER

In a meeting with Miss Ann Heimman - Elia Durán and Josephina Durán were given the following information.

In Actuality the Program:

- | | |
|--|--|
| 1. Center requires \$130,000 in order to function. | 1. Is not bilingual. |
| 2. It serves 75 children as follows:
10 infants - 0-10 months
20 toddlers - 10 mths - 2½ yrs.
45 pre-school - 2½ -5 yrs. | 2. Posters, pictures, art work on wall & books all in English. |
| 3. Program is governed 100 % by Parent Board which is elected to a 3 yr. term. | 3. Chicano teachers observed were speaking English to the children. |
| 4. Also has Advisory Board composed of heads of Community Service Organizations & local academic leaders. Borad serves strictly in an advisory capacity. | 4. School is not 100 % parent run. As put by 2 of her assistants "its 100% Ann run." She calls the parents and gets them to approve what she wants done. |
| 5. Program controlled by Parent Board: Parent Board owns the buildings. | |
| 6. Physician visits the center once a week. | |
| 7. They have a Public Health Nurse, Pat Fay who is very familiar with ethnic cures, understands and respects them, has them in writing. (copy of which Ann will send to Elia) Miss Fay did her disserattion of folk cures. Nurse in a position to treat other members of the family, gives health classes. | |
| 8. Center believes that child's self-concept has to be a positive one thus: Spanish (home language) reinforced. | |

9. Program needs to meet child and parent at point where they are and build from there. Home made materials need to be acknowledged and build on. Expensive programmed materials not necessary.
10. Time perception
Cognitive skills
Manipulative skills
Must be recognized within the cultural framework in which they exist. Just because they do not exist in accordance to Anglo standards does not mean they are non-existent.
11. The Center is not only concerned with pre-schooler problems but with family problems in:
 - a) Health and nutrition (a child who is not eating well cannot learn)
 - b) Assist in finding employment for family.
 - c) Assist in finding housing for family.
 - e) Adult education classes being conducted on their facilities.
12. She (Ann) hopes to leave the program within the near future and leave it in "their hands - for them to run." * A young man, Mexican American from Kansas, has recently been hired as Asst. Director. She hopes he will work up to replace her.
13. A \$ ____ grant has been given by OEO to develop a bilingual bicultural curriculum. Person designing curriculum is Becky Rodarte Allen.
14. Program is 100% bilingual.

* Miss Heimman's plans are to go to La Salle to start a similar center there.

ST. PAUL'S CHURCH
6th St. & Silver
Albuquerque, New Mexico
Tel. (505) 242-5748

Director - Mrs. Sabrina Chavez

Program - Infant Care, ages 2 months to 3 years
Hours: 7:30 - 5:30 (staff staggered in 3 shifts)

Funded by Model Cities primarily with contributions from Health & Social Services, Dept. of O.C.D.

Enrollment - 45 ethnic composition - 75% Mexican American
15% Black
10% White

Staff -

Facility - Old church converted into a school, brick structure, 2 stories which contains 3 rooms for infants, 1 play area and 2 large room for older children. Most striking of this facility are bright, bold paintings along the corridors and walls (numbers and animals) which the director says were extremely expensive to paint and in her opinion unnecessary. She, obviously, had nothing to do with authorizing this expense.

Language - Whichever language the child uses, no particular language taught or emphasized.

Curriculum - Not available, per director, curriculum and lesson plans are "very loose."

Observation

1. All adults working with children appeared to be aides, no "teachers" visible.
2. No supplies (scissors, painting) or project materials visible, only toys.
3. No cultural props such as pictures, costumes, music.
4. Services appear to be that of providing a babysitting function. Children are toilet trained, after they are trained they can move to another program.

5. Director does not like enrollment restrictions; she can only accept children from the Model Cities area.
6. Cultural foods are an integral part of their menu, training in good eating habits is given.
7. The director is emphatic about hiring males aides and, apparently was the first one to introduce this idea in the area.

Summary

This visit was a perfect example of how a site visit should not be conducted (visits were arranged by the Asst. RTO). Four of us engaged in walking tour of the center for one half hour. It was awkward, embarrassing and uninformative. What is presented here then are only comments but should in no way be considered a report.

St. Paul's Church
6th St. & Silver
Albuquerque, New Mexico

Director - Mrs. Sabrina Chavez

Telephone Follow-up: July 18, 1972

Staff - 11 (4 Blacks
7 Chicanos)

Staff Requirements - 1) Must like and know how to work with children
2) Must be willing to pursue training
3) No formal education requirements
4) Community member

Training - Continuous on-the-job-training provided by Center Base Trainer. Training for the Center Base Trainer provided by the University of New Mexico - Dr. Scbroeder, Prof. on Infant Care; Virginia Handerson, Child Psychologist.

Hiring Procedures - Recruited and put on Board by Program Personnel Director with selection made by Center Directors. No parent or community input.

Medical Services - Complete physical entrance exam (eyes, coordination, feet) with a 3 month follow up. If further treatment needed referral service provided by the Center.

Curriculum - No formal curriculum. Lesson plans are planned by individual teachers with the assistance of the Center Based Trainers.

Language - Most children use Spanish and English teachers respond to the child in whichever language child uses.

This center has just received a \$16 thousand Grant from General Electives for developing a Bilingual curriculum. Grant begins in October 1972.

Infant Care - Babysitting function emphasizing on warmth, nutrition and good health care.

Farmington Day Care Center
129 Behrend
Farmington, New Mexico

Director - Peter Phillips

The Farmington Day Care Center was identified by Assistant Regional Training Officer for New Mexico, Joe Garcia, as a multi-lingual center (Navajo, Spanish, English). This northern New Mexico town is approximately 30 miles from the Navajo reservation close to the Colorado border. Mr. Phillips heads the Head Start Program which serves 60 children and the Day Care Program which serves an additional 60 children.

The Day Care Center is located in an old house which appears to have been a church at one time. The first floor consists of classrooms, cooking and eating facilities, offices, a teachers' lounge and a classroom for adult education on the second floor complete the floor plan. A grassless, dusty playground area is on one side with weeds adorning the backyard. Mrs. Sandoval, Health Social Worker for centers, met with us since the director was out of town for the day.

A visit to the classrooms was discouraging. Several posters and pictures adorned the walls but not one showed an Indian or Chicano child. Basic supplies such as scissors and crayolas were minimal, we were told that supply requests have been denied for the past year due to lack of funds. We searched for evidence of a multi-culture atmosphere and found 1 Navajo personnel speaking and teaching ONLY in English. The rationale presented to us was that children must learn English in preparation for public school. Navajo classes are available to teachers

Farmington

presumably to assist them in working with bilingual children. For what and whose benefit? At nap time we found children sleeping on blankets on the floor. Mingled with our disbelief was a nagging reminder that this is cold mountainous sheep herding country. We question priorities. We question evaluations that refer to this as a multi-lingual program.

Consultant Consuelo Rocha

Name of Day Care Center Bilingual Early Childhood Ed. Program

Address 703 Trafalgar Phone 341-0401

Center Director James Clapp

Number of Children in Program 144 (3, 4 and 5 year olds)

Program Objectives:

1. Are program objectives written? Yes X No
2. Are program objectives communicated to personnel? Yes X No

If yes, how? At staff meetings and through evaluations at the end
of the day's presentations (or weekly)

How often? Monthly and Weekly

Are program objectives communicated to parents? Yes X No

If yes, how? Parental involvement is one of the components - parent
organizations - newsletter

How often? Every 6 weeks (a newsletter in English and one in Spanish)

3. List unwritten but understood objectives. Mr. Clapp made it very
clear that S.E.D.L. that is used in this program is very flexible. They
add or subtract any subject matter that might be of interest or not of
interest in this particular barrio. He related his staff are on the
decisions made of what they would like to include or exclude. The program
(kit) are structured but they are adapted according to the needs of the
children.

4. What administrative procedures are used in achieving objectives?

Staff development - newsletter - parent meetings

5. Which observed objectives are worthy of emulating as a bilingual, bi-cultural approach? Encouraging the para-professionals to become

professionals through the continued in-service training

Assessment of Needs:

1. Was a need assessment conducted? Yes x No _____ (If yes, can findings be made available?)

2. Did community at large participate in needs assessment? Yes x No _____

To what extent? Availability of children, language surveys taken one year before, economic surveys

3. How were educational priorities established? Who was involved in setting priorities? Through the above

4. What priorities deal with bicultural, bilingual education?

Language development, folklore, bicultural biliteracy, music and
stories, all in English and Spanish

5. Which, if any, local resources were utilized?

Educational Educational resources of the school district

Cultural San Antonio cultural and barrio area

Other Resources

6. Specifically how was the need assessment process and its priorities
resultant in constructive programs for Chicano children?

Identifying the need of language development factors: achievement
in language development

Selection of Personnel:

1. Proportion of Chicano Staff

	Total	Chicano	From the Community
Administrators	5	3	
Professional	7	6	
Para-Professional	6	6	
Volunteer			
Total			

2. What role do parents play in the selection of personnel?

Regular district policy with emphasis on bilingual selections

3. What other types of community input are sought in selection of personnel?

The district policies welcome any suggestions from the community.

4. Do administrators that hire make an effort to select Chicanos?

Yes X No How is effort put into practice? There are more

Chicanos on our staff than others. On this particular subject, Mr.

Clapp feels that after the children leave this pre-school program

and they attend the school district schools, there are not

enough Chicano teachers to fill the needs of continuing a bilingual,

bicultural program into higher grades. They have managed to have a

first grade made up of former pre-schoolers from the year before but

their concern is that can they continue into 2 or 3 grade because of

the shortage of bilingual teachers.

Staffing:

1. What are the requirements for staff? Include job descriptions if available.

a) Project Administrators Master's Degree - experience in school

teaching - bilingual

b) Teachers B.A. degree - specialty in early childhood education -

bilingual

c) Aides High school - bilingual and hopefully some college hours

d) Volunteers Periodic kind of volunteers

2. What kind of promotional or career development program is being utilized?

Course in individualized instructions - In the district there is such
a program that is a choice with credits received.

3. Were parents encouraged to apply for positions? Yes X No

Total number of parents 1 Percentage of staff %

4. How often are staff meetings held? Once a month

5. Describe a staff meeting. (Formal - information in both directions, etc.,

Basically for discussions and decisions on internal policies, curriculum
in English and Spanish.

6. Which areas of staffing would you emulate? Career development

Curriculum

1. What bilingual materials are utilized? Southwest Educational

Development Lab curriculum plus additional Spanish - Roll - Region

I in Brownsville - Texas Education Service Center

2. What is the rationale for using the curriculum being utilized? Yes

Is the curriculum supposed to do? Early childhood modified -

prepare child for school adaptation, readiness

3. Is Spanish spoken to the Chicano children? Yes X No

4. How does the curriculum help develop a positive self-image for the

Chicano child? Reinforce his cultural aspects through the

use of his language and folklore.

5. How do program activities compensate for the various stages of development

of the individual child? By grouping the children 3 or 4 groups in

a classroom.

6. How are cultural aspects utilized in curriculum?

a) Art Around seasonal activities

b) History Special days

c) Music and dancing

c) Foods (include a monthly menu) We expose the pre-schooler to
the same food as the school district.

d) Holidays Yes

e) Books Story books in Spanish

g) Games Yes

h) Songs Yes

i) Classroom Environment Bulletin boards - flowers and very pretty
happy colors

j) Other _____

7. How is the Anglo culture integrated into the curriculum in relation
to the items above? Very much the same way

8. How is the value of the Chicano heritage exemplified in the curriculum?

First and foremost; because it's all in English and in Spanish; lis-
tening to his kind of music first and building on that self concept

9. How are differences between the Anglo and Chicano culture and similarities
discussed and implemented? The curriculum itself brings all this

out

Integration of Family Life and Program

1. How exactly does the program integrate concepts of family life into its teaching program? Reinforcing the concepts taught in school
- classroom situations are reinforced at home

2. Do staff recognize their roles in relation to the parents and parental authority? Yes
How is this shown? Very good cooperation between both groups when
particular problems are discussed about some important event of the
day.

3. How is the parent presented as a model to the child? ? ?

4. How knowledgeable is the staff of the family life of each child?
Very much informed - home visits, telephone calls, conferences, formal
and informal conferences

5. How does the teacher utilize his knowledge of the child?
By trying to meet his special needs and his problems

6. Do staff make home visits? Yes X No _____
How often? At the beginning the teacher does the majority of the
contacts. Then, hopefully, the parent will feel free and confident
enough to make the contacts.

Appendix B: Methodology

1. Identify learning activities which are utilized and indicate how bilingual-bicultural concepts are utilized.

Motor Skills Folkloric dancing, puzzles for small muscle control

Exercises Motor coordination equipment

Role Playing Family relationship

Field Trips _____

2. Specify any teaching techniques or learning activity which is utilized that relates to Chicanos? The curriculum - S.E.D.L.

3. What is the interaction between the following:

a) Child and Child Good

b) Teacher and Child Very warm

c) Teacher and Parent Good

d) Teacher and Aides Good

e) Aides and Parents Good

f) Aides and Child Very good

4. What is the role of the teacher aides? Be specific. Assist in specific areas of teaching - visual presentation.

2. Is oral reading used? Yes X No _____ If so, give positive results of methods. _____

Health

1. Are bilingual nurses and aides employed in the program? (Give numbers)

The district nurse is used by our program, also - She is not bilingual. Mr. Clapp felt that if possible in the near future, maybe this pre-school program could afford to add a bilingual nurse, because she is needed. At the present time, the nursing staff is not bilingual or bicultural and it does make it difficult for a child who is ill to be made to feel at ease when the language he is secure in is not being used to communicate with him.

2. Is the health staff familiar with Chicano environmental and cultural cues? ??

3. How are Chicano health problems respected? ??

4. How are parents advised and instructed about their child's health?

Yes, by the teachers

5. Are other members of the family treated? No

6. Does the nurse conduct any health classes? In the district

Nutrition

1. Is Chicano food part of the nutrition program? Yes X No _____

2. How is the food served? Cafeteria style

Social Services

1. Is there a social services component? Yes X No _____

2. How does this component solve non-educational problems? Through referral and district meeting and through our own parent meetings.

1. What kind of testing program is utilized? Carrow

2. Is there pre-testing and post-testing? Yes

3. What objective criteria is used in the testing? _____

4. What attempts are being made to keep the tests from being culturally biased? _____

5. What testing procedures are being utilized that are relevant to the Chicano child? _____

6. According to test results how is the program benefiting the Chicano child? Be specific. At the end of the year - We compare with other children in the district who did not attend our program.

Training

1. Do parents receive training? Yes x No _____ Of what type? _____

Organized groups

By whom? All personnel

2. Do aides receive training? Yes ☒ No ☐ Of what type? _____

By whom? Mr. Clapp and administrative staff

3. Do teachers receive training? Yes ☒ No ☐ Of what type? _____

Staff development

By whom? Same as above

4. How much of the curriculum is used as a training agent for parents?

Every 5 or 6 weeks a change of activities. They are encouraged to participate in the selections.

This particular area was of interest to me because I felt that maybe parents would not be interested in the planning stages of any given curriculum. Mr. Clapp has been very successful with the interest of his parents. He stated that at the beginning it went rather slowly but once the parents began to feel at ease, they have shown great interest and desire of wanting to contribute to the new units, to the point that some are going to the library to do research on some areas of special interest to each individual parent.

This is something I will want to try!

For aides? All the curriculum

For teachers? All the curriculum

5. Is training in the evaluation of programs given to parents? Yes ☐ No ☐

6. To what extent do parents receive leadership training? Through
the advisory group of parents

7. Is the training parents receive supposed to increase the role of the parents in control of the program? Yes _____ No _____

How? _____

8. Is there parent participation in planning the training programs?

Yes _____ No _____ How much? _____

Parent Participation:

1. Is there a parent advisory committee? Yes X No _____

2. What is the composition of the committee? Two parents from each
room and administrative staff

3. Who selects parents to the committee? They elect themselves at the
parents' meetings.

4. How are parents involved in:

a) Policy Making _____

b) Project Approval _____

c) Resource People for Programs ✓ _____

d) Recruitment _____

e) Deciding Grievances _____

Self-Monitoring and Self-Evaluation:

1. Is there self-monitoring and self-evaluation? Yes X No _____

2. How does it work? Each teacher will do self evaluation

3. How does self-evaluation affect the program? It helps her to become
a better teacher. Forms were compiled by the teachers themselves.

4. Which parts of this component are worth emulating? _____

Licensing:

1. Did this center have problems in licensing? Yes _____ No X

Why? Because we belong to a public school district.

2. What suggestions does this center offer to the agency that licenses day
care centers? _____

MANAGEMENT TIME LINE
BILINGUAL EARLY CHILDHOOD EDUCATION PROGRAM
1971 - 1972

Activities	August	September	October	November	December	January	February	March	April	May	June
Staff Development	1. 2.	3.	3.	3.	3.	2. 3.	3.	2. 3.	3.	3.	
Materials Development, Acquisition	4. 5.	5.	5.	5.	5. 6. 18.	5. 6. 18.	5. 6. 18.	5. 6. 18.	5. 6. 18.	5. 6. 18.	5.
Instructional		7. 8.	7. 8.	7. 8.	7. 8.	7. 8.	7. 8.	7. 8.	7. 8.	7. 8.	7.
Parental Involvement	9. 10. 11.	9. 10. 11.	10. 11.	10. 11.	10. 11.	10. 11. 12.	10. 11.	10. 11. 12.	10. 11.	10. 11. 12.	
Management, Evaluation	13. 14. 23.	13. 14. 15. 23.	13. (Level 1) 15. 23.	16. 23.	16. 21. 23.	21. 23.	17. 19. 21. 23.	16. 20. 21. 23.	20. 22. 23.	16. 20. 23.	19. 23. 24.

KEY:

- | | | |
|---------------------------------------|---------------------------------|-----------------------------|
| 1. Pre-service | 9. Orientation | 17. Interim report |
| 2. Consultation | 10. Monthly activities bulletin | 18. Curriculum refinement |
| 3. Monthly meeting | 11. Monthly parental report | 19. Data analysis |
| 4. SEDL order | 12. Advisory | 20. Post tests |
| 5. Spanish curriculum writing | 13. Auditory tests | 21. Proposal planning |
| 6. Review and planning for curriculum | 14. Pre-tests | 22. Proposal submission |
| 7. Monthly faculty meeting | 15. Implementation report | 23. Interacting involvement |
| 8. Bimonthly meeting by levels | 16. Mastery tests | 24. Final report |

Consultant Consuelo Rocha
Name of Day Care Center Wesley Kindergarten 4 C Program
Address 1406 Fitch Phone 924-5191
Center Director Consuelo Rocha

Number of Children in Program 28 (3, 4 and 5 year olds)

Program Objectives: (Daily hours are 9 a.m. to 3 p.m.)

1. Are program objectives written? Yes X No
2. Are program objectives communicated to personnel? Yes X No

If yes, how? At our in-service training and through the monthly curriculum guides.

How often? Weekly and guide is changed monthly.

Are program objectives communicated to parents? Yes X No

If yes, how? At the mothers' meeting. We discuss what we have presented and what our next unit of study will be. We stress the need of the parents' reinforcement on units at home.

How often? Monthly.

3. List unwritten but understood objectives. Social development. Good manners and respect for adults as well as their peers in class. Table manners was also introduced and is continued to be seen by the example the staff sets. In the area of self concept, I feel there are (or can be) many objectives already written, but there are many times when there will not be one minute for a review on the written objectives. A

teacher has to be alert enough to be ready for whatever she is confronted with. In working with unwritten objectives, I find it is much easier if she is a Mexican-American teacher working with Chicano children to be able to relate to the children whatever the subject matter might be.

On the manners presentation, I have found that the parents are very pleased about the good manners the children are learning. Especially at the table, one mother told me that her child went home and told her father to please close his mouth when he chews his food. Of course, the father was appalled but the mother related that she has wanted to do this for some time but did not dare. Machismo? She was very happy about these results.

Another mother stated of how her 4-year-old is going home and saying "thank you" and "please" to her brothers and sisters, which they can't get over. This is presented once as a lesson and then reinforced by staff as models. We do not stress it or make an issue of it to the children but we set the examples. We feel that when you stress these issues, we will belittle the child and his whole family.

4. What administrative procedures are used in achieving objectives?

We try to evaluate our presentations and we evaluate our lesson plans.

If one teacher has had difficulty in getting one viewpoint across,
another teacher might try the same idea but through different
procedures.

5. Which observed objectives are worthy of emulating as a bilingual, bi-cultural approach? Any objective that has some relation to the child's

background should be stressed with what the child is familiar with first.

You will be accepting his way of life and, in turn, he might be interested
in whatever else you have to present. From the known to the unknown.

Assessment of Needs:

1. Was a need assessment conducted? Yes ☒ No ☐ (If yes,
can findings be made available?)

2. Did community at large participate in needs assessment? Yes ☒ No ☐
To what extent? This is an old and established community center in
our area so the needs of this barrio have been known for years.

3. How were educational priorities established? Who was involved in setting
priorities? Through the high drop-out rate we have in this area. The
community center staff through their board of directors and being aware
of the special needs in the educational area.

4. What priorities deal with Bicultural, Bilingual education?

The self concept of the child is first and most important. Language
development should be presented in both English/Spanish.

5. Which, if any, local resources were utilized?

Educational The curriculum guide is prepared by the director with
stress on a Chicano way of life.

Cultural Casa Rio Restaurant, New Subdivision in a barrio area -

Misión Espada

Other Resources

6. Specifically how was the need assessment process and its priorities
resultant in constructive programs for Chicano children?

From some of the results after testing in some of our local district
schools in this barrio - first priority - Language Development - enriched
vocabulary.

Selection of Personnel:

1. Proportion of Chicano Staff

	Total	Chicano	From the Community
Administrators	<u>2</u>	<u>1</u>	<u>1</u>
Professional	<u>-</u>	<u>-</u>	<u>-</u>
Para-Professional	<u>6</u>	<u>6</u>	<u>4</u>
Volunteer	<u>2</u>	<u>2</u>	<u>2</u>
Total	<u>10</u>	<u>7</u>	<u>7</u>

2. What role do parents play in the selection of personnel?

None. The entire staff was hired by our community center director.

3. What other types of community input are sought in selection of personnel?

The mothers appear to be very pleased when they find some people on the staff that they also see in the local supermarket, church or even the neighborhood doctors.

4. Do administrators that make an effort to select Chicanos?

Yes ☒ No ☐ How is effort put into practice? By interviewing the people or several people before the selection is made.

Staffing:

1. What are the requirements for staff? Include job descriptions if available.

a) Project Administrators Master's degree or some college hours with at least five years experience in early childhood - bilingual, experience in writing curriculum - in-service training - administrative abilities

b) Teachers B.A. degree or some college hours with experience in pre-school teaching - bilingual and bicultural

c) Aides High School or G.E.D. - bilingual, bicultural

d) Volunteers We have some retired teachers who come to teach music and some neighborhood ladies who are interested in their barrio children.

2. What kind of promotional or career development program is being utilized?
At the present time, I do not have a teacher as head teacher, so the teacher aides are taking turns at responsibilities of a head teacher.

3. Were parents encouraged to apply for positions? Yes X No
Total number of parents Percentage of staff

4. How often are staff meetings held? Once a week

5. Describe a staff meeting. (Formal - information in both directions, etc.)
We discuss the field trips in relation to the current unit. We discuss different ideas of presentations on certain objectives in relation to the units.

6. Which areas of staffing would you emulate? The areas of responsibility for each staff member no matter what position is held. This to me is staff development.

Materials

1. What bilingual materials are available? I have some beautiful visual aids from Mexico on the following areas: parts of flowers - Alimentos Que Reparar El Desgaste Organico - Alimentos Que Dan Energias

2. What is the rationale for using the curriculum being utilized? What is the curriculum supposed to do? The curriculum guide that we utilize is only a guide. The teachers are encouraged to take some basic ideas from it and elaborate it to whatever extent they feel is needed to make a concept clear. The curriculum guide is suppose to be of help to the staff.

3. Is Spanish spoken to the Chicano children? Yes X No _____

4. How does the curriculum help develop a positive self-image for the Chicano child? From the time a child is entered at our center, he is spoken to in Spanish and English. The units are used to help develop his self-image by reinforcing one unit with the next and building on what he already has learned before he entered our program.

5. How do program activities compensate for the various stages of development of the individual child? Some program activities are great for learning. Some children learn through art, others through music, etc. This is one of the reasons why we try to follow our daily aim all throughout the day, because of children's learning abilities.

6. How are cultural aspects utilized in curriculum?

a) Art Draw your house. Draw your family. Draw me a picture of you.

b) History Special days.

c) Music We have mariachi albums as well as "The Sound of Music", nursery rythms, etc. Some "Show and Tell" in Spanish also. During lunch and nap time, we use the local radio stations.

4) Foods (include a monthly menu) I had already sent a monthly menu.

5) Holidays 5th of May

6) Books Story books in Spanish and in English.

7) Games

8) Songs in English and in Spanish

9) Classroom Environment Bulletin boards in English and in Spanish
- colors, shapes, Science, numbers

10) Other

7. How is the Anglo culture integrated into the curriculum in relation to the items above? Just about the same method as above since all of our program is presented in English and in Spanish.

8. How is the value of the Chicano heritage exemplified in the curriculum? To teach him pride in his foods if they are not just presented in a lesson but also placed on the menu at the pre-school.

9. How are differences between the Anglo and Chicano culture and similarities discussed and implemented? An example was in the music that I stated before - play one album and then the other. They learn to hear and appreciate whatever he learns to like.

Integration of Family Life and Respect

1. How exactly does the program integrate concepts of family life into its teaching program? Family life is part of the self-image unit.

In the unit of manners and respect, it also has a stress on the family.

Consideration for other people begins at home with the family.

2. Do staff recognize their roles in relation to the parents and parental authority? Yes.

How is this shown? Respect to adults and adults are encouraged to return this respect.

3. How is the parent presented as a model to the child? We can only present parents as parents since we do not know the real situations at home. We would be embarrassing the child if his parents are not model parents.

4. How knowledgeable is the staff of the family life of each child? The staff is very well informed. We share info. with each other to better understand the child.

5. How does the teacher utilize his knowledge of the child? By attempting as much individual attention to the ones that are in most need.

6. Do staff make home visits? Yes X No

How often? Whenever it is felt that they are needed. The majority of the visits are center visits when the mothers pick up the children.

Teacher's Methodology

1. Identify learning activities which are utilized and indicate how bilingual-bicultural concepts are utilized.

Motor Skills Folkloric dancing and skipping, running, etc.

Exercises Playground equipment

Role Playing Mother, father roles

Field Trips Mission Espada - gardens, fields of corn

2. Specify any teaching techniques or learning activity which is utilized that relates to Chicanos? The learning activities in the language development are always used.

With our local terminology. We do not make an issue of the correct or non-correct Spanish. Many teachers have this hang-up. I feel the child is being belittled and so is his family when it is stated to the child, "You can't even speak English; but worse, you can't even speak Spanish."

Again, we use ourselves as models.

3. What is the interaction between the following:

a) Child and Child Good

b) Teacher and Child Great

c) Teacher and Parent Good

d) Teacher and Aides Good

e) Aides and Parents Good

2) Aides and Child Great

4. What is the role of the teacher aides? Be specific. We divide our
group so she is part of a teaching team. The aides rotate their assign-
ments to where all the staff is exposed to the different teaching
activities. This has proven very successful with our program.

3. Is team teaching used? Yes X No _____ If so, give positive results of methods. This is great for staff development. I have seen some people in our staff gain so much confidence in belonging to a team - Given a chance to actually prepare for a lesson, but to present the lesson is even better.

Health

1. Are bilingual nurses and aides employed in the program? (Give numbers)
1 LVN and 1 dental assistant (community center employees)
2. Is the health staff familiar with Chicano environmental and cultural cues? Yes
3. How are Chicano health concerns respected? With deep respect.
4. How are parents advised and instructed about their child's health?
The parents are advised as any other parent would be, but only it's related in Spanish.
5. Are other members of the family treated? Yes
6. Does the nurse conduct any health classes? None that I know of

Nutrition

1. Is Chicano food part of the nutrition program? Yes X No _____
2. How is the food served? Family style

Social Services

1. Is there a social services component? Yes X No _____
2. How does this component solve non-educational problems? Through the community center we have emergency food supplies, co-op - dental services, medical services and family or individual counseling.

THIS WE HAVE NOT ATTEMPTED YET.

1. What kind of testing program is utilized? _____

2. Is there pre-testing and post-testing? _____

3. What objective criteria is used in the testing? _____

4. What attempts are being made to keep the tests from being culturally biased? _____

5. What testing procedures are being utilized that are relevant to the Chicano child? _____

6. According to test results how is the program benefiting the Chicano child? Be specific. _____

Training

1. Do parents receive training? Yes X No _____ Of what type? At
the mothers' monthly meeting
By whom? By Mrs. Rocha, the director, the mothers are presented some of the
classroom activities and why and how we did our presentations. We also ask for
their suggestions. We use this procedure as a means of reinforcement to our lessons.

2. Do parents receive training? Yes X No Of what type? In-
service training - Lesson plan writing

By whom? The director, but the staff has the freedom to participate
in all discussions

3. Do teachers receive training? Yes X No Of what type?
Same as above

By whom? the director

4. How much of the curriculum is used as a training agent for parents?
I would say half of it.

For aides? All of it

For teachers? All of it

5. Is training in the evaluation of programs given to parents? Yes No X

6. To what extent do parents receive leadership training? We try and
help our parents to get to know their children better, in turn, hopefully
to become more knowledgeable parents

7. Is the training parents receive supposed to increase the role of the
parents in control of the program? Yes No X
How?

8. Is there parent participation in planning the training programs?
Yes No X How much?

Parent Participation:

1. Is there a parent advisory committee? Yes No X

2. What is the composition of the committee? Since our group of parents
is about 21 (homes), we feel very comfortable to discuss all these things
to the group as a whole.

3. Who selects parents to the committee? -----

4. How are parents involved in:

a) Policy Making -----

b) Project Approval -----

c) Resource People for Programs -----

d) Recruitment -----

e) Deciding Grievances If they have any grievances about the children
or staff, they will come to me.

Self-Monitoring and Self-Evaluation:

1. Is there self-monitoring and self-evaluation? Yes x No -----

2. How does it work? We discuss the day or day's lesson presentation and
try to find the flaws and better the day's work.

3. How does self-evaluation affect the program? It makes us see
ourselves as learners also and not just the children learning.

4. Which parts of this component are worth emulating? Giving
everyone a chance to do some self-evaluation.

Licensing:

1. Did this center have problems in licensing? Yes _____ No X _____

Why? _____

2. What suggestions does this center offer to the agency that licenses day care centers? It seems to me that some of the regulations that the licenses divisions have do not apply to all. We really comply with the idea of the sleeping cots two feet apart and I have seen some centers who really have the children piled up almost one on top of the other. The ratio of adult per child I feel is too low. Our 28 children could be handled by two teachers and they gave us a 7 to 1 ratio, for the 4th adult I depend on volunteers.

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NATIVE AMERICAN
BILINGUAL BICULTURAL
DAY CARE

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BILINGUAL BICULTURAL DAY CARE IS A COMPLIMENT TO, AND A
REINFORCEMENT OF, THE COMMUNITY AND FAMILIES IT SERVES.

The services, the curriculum, the character of a bilingual
bicultural day care center must be determined by the parents
and community members, or the name itself becomes a lie.

BILINGUAL BICULTURAL DAY CARE IS
HOME - SCHOOL CARE

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INTRODUCTION

Due to the changing needs of our time, Day Care has become an absolute need for Indian as well as non-Indian people.

We find reservations with the lack of employment for men, now demanding the mother to work to supplement income or even support families. These jobs are usually in outlying areas such as towns near the reservations. In cities, the mother may have to commute some distance to her job. The same employment pattern exists for men. Many times, the men may have to be away from home for weeks at a time. Sometimes there is never a father in the home.

This continuous search for security on a survival level means there is less time spent on children's basic security needs than there should be. Grandparents are not available to all of these children as in former times.

The Home for the Elderly is becoming a reality on the reservations as well as in the cities, resulting in a lack of family unity. The pace of time and the mobility of our society also contributes to a breakdown of the clan or family unit. Older people do not wish to move as fast as the younger people or as often. This causes loss of contact with traditional ideas and methods of dealing with life that sustained Indian thinking from the beginning of time.

The desire to maintain a sense of unity is uppermost in the minds of Indian people today. It is their goal for the future. Preserving the traditions and languages is imperative to preserving an outlook on life that cannot be imitated or acted; it can only be experienced by

the people who are of that particular race, the Native American.

The Native American child is our future, and our hope. He must not be robbed of the Indian Experience, the Indian Life. To preserve him as an Indian, his early care and education must be Indian directed. Day Care now is often run by non-Indians. They are usually well-meaning people, but often have very little contact with, or understanding of Indian people. No matter how much sympathy they may show, it doesn't work.

When a duckling is first hatched, it will follow whatever moves. Indians instinctively know the feelings of nature and realize the importance of experiencing the true Indian values. They wish their children to be exposed to Indian values when they are very young. The Indian feelings and ways are becoming diluted with the changing pace and modern thinking of today. The Indian wishes to preserve what is left and search for what was destroyed or ridiculed and lost over the past 100 years. It is a way of life all races could find values in. The first thing our young must see must be Indian; then that is what they will follow and they will be what they were born to be, Native American Indians.

METHODOLOGY

On June 2 and 3, 1972, the Native American Component of the IRA Day Care Grant #H - 3939 A/H/O held a workshop at the Kickapoo Headstart Center near McCloud, Oklahoma. The main purpose of the workshop was to gather together representatives of various Indian communities so that they could present the ideas of their communities regarding

Bi-lingual Bi-cultural Day Care. The participants took their task very seriously, and worked very hard and for very long hours. Their real commitment to quality day care as an extension of the home and community showed by their diligence, their willingness to work hard and to share their ideas, their frustrations, their hopes, and their dreams.

TRIBES

Workshop participants were:

James Wahpepah, Oklahoma	Kickapoo
Katherine Wahpepah, Oklahoma	Kickapoo
Martha Yallup, Washington	Yakima
Marlene Spenser, Washington	Yakima
Mary Jane Fate, Alaska	Athabaskan
Violet Robinson, South Dakota	Sioux
Loren Robinson, South Dakota	Cherokee
Adeline Wanatee, Iowa	Mesquokie
Christine Dunham, South Dakota	Sioux
Mona Shepherd, South Dakota	Sioux
Naomi Shepherd, Washington	Nez Perce
Velma Jones, Oklahoma	Ponca
Martha Grass, Oklahoma	Ponca
Gina Hesler, Oklahoma	Ponca
Mary Ann Cavanaugh, North Dakota	Sioux
Analyst	
Delcie Light, North Dakota, Consultant	
Sister Eileen, South Dakota, Guest Speaker	

In addition to the participants, there were Mr. Luis Diaz de Leon, IRA Project Director, Mexican American Program Analyst, the Puerto Rican Program Analyst and a Chicana Consultant which were present as observers, as well as speaker/observer, Dr. Beverly King of Texas.

Before the workshop began, each participant received a list of eight "Think Questions" (See attachment A), which he was to have given serious consideration before arriving at the workshop. These questions were used at various times throughout the workshop to stimulate discussion and in order to help the participants reach the objectives of the workshop.

On the first day of the workshop the participants received an agenda (See attachment B) for the two days and the objectives of the workshop, which were:

1. Participants will compile a list of priorities for day care/early childhood education in a bi-lingual, bi-cultural day care center.
2. Participants will consider and write long term and short term goals for bi-lingual bi-cultural day care centers.

Participants worked in a large group, small groups, and as individuals on the various questionnaires, polls, definitions, suggestions sheets, lists, etc.

Participants became aware of both diverse and mutual problems of offering good quality, bi-lingual bi-cultural day care. Most reservations offer some type of care or educational experience for pre-school children. The most common type found was Headstart and/or Kindergarten for children ages three to five. Suggestions for expanding and improving services are found later in this report.

In addition to surveying both what exists and what Indian people think should exist in the way of bi-lingual bi-cultural programs for young children at the workshops, questionnaires were sent out to reservations and urban areas not represented at the meeting. The return rate on these questionnaires was very good, considering their length, and the time it took the recipients to complete them. This good response shows that people working with young Indian children are deeply concerned about providing them with quality education, relevant to their culture, which will meet their needs in a changing world. Results of these questionnaires are also considered in the description, conclusion, and recommendations sections of this report.

Copies of all forms used to stimulate thought, discussion, or suggestions are attached at the back of this report.

In addition to the work the participants did, there were two guest speakers. Dr. Beverly King of Denton, Texas, gave a presentation on the process a child goes through while learning. She also brought information on where to obtain educational toys made by Indians, which was of special interest to the group. Sister Eileen Gran of Pine Ridge, South Dakota, showed slides and explained how they are attempting to make their pre-school program bi-lingual bi-cultural. In addition, they are trying to teach the children independence and confidence by fostering an "I can do" learning situation.

Presentations were limited both in time and number because the over-all goal was to have the participants consider, discuss, and conclude for themselves so that there would truly be input from a

variety of Indian people. The participants worked very hard discussing, writing, and reporting to the large group on the various topics. Efforts were made to consider issues from several points of view in order to realize that there are not simple solutions to big questions and issues. Many participants commented on their interest in hearing what is being done in other parts of the country and in hearing the variety of problems, solutions, and ideas. Many commented on the value of learning the pros and cons of other programs, places, situation, etc. Several people said it was an especially interesting workshop because they "had never thought of it that way."

The workshop was successful because each person left for home with the good feeling that he had contributed something of himself and his culture and gained something from the other people for himself and the people at home he was representing.

CONCLUSION

The conclusion regarding what is presently available in bi-lingual bi-cultural day care is great diversity. A few places seem to have a predominately Indian influence, some feel they have a good balance of cultures, and some have little or no Indian language or culture reflected in their programs. There is a great difference in the ages of children served, the number of hours the centers operate, the educational background of teachers, the amount of in-service training for staff and parents, the relationship between home and school, the amount of parent participation, and whether or not they

are compensated for their services, the funding amounts, the development of teaching materials, whether or not there is any classroom instruction, and the amount of parental decision-making control. The following list is an attempt to itemize some of the recurring themes which seem to sum up general concerns.

1. The Indian proud heritage is often lost due to very little exposure to Indian people and values which are transmitted instinctively in every day contact.
2. The Indian parents find tribal languages are being lost since they are rarely used in the day care centers.
3. The Indian community resources are often lost because they go unrecognized and untapped.
4. Most Indian children live in two if not more cultures and often each disparages the other to the detriment of the child.
5. The needs of small children are often forgotten for the convenience of adults.
6. There is too little contact or relevancy between home and school.
7. Older people are often forgotten, which is alien to Indian culture.
8. Indian arts and crafts are often used only as a decoration conversation piece.
9. Parents find a request for their presence only when convenient to the center staff.

10. Parents and community find they have very little orientation when asked to participate in day care.
11. Indians often find staff attitude toward them friendly, but reserved. There seems to be very little recognition of the abilities of each other.
12. Indian parents find a need to have more input into planning as well as the operation of day care, since this has been always managed for them with very little consideration of their particular needs as people.
13. Indian people find very few men involved in day care in significant roles.
14. Parents find very little training given to the staff or community on local Indian history.
15. Indians find very little material that is authentic being produced for schools, and none for pre-schools.
16. Indians find an absence of Indian Studies material that is not written by non-Indians. Materials are now made by established Early Childhood "professionals", many without children themselves, let alone being Indian.
17. Indians find a lack of communication and dissemination of curriculum material. Day care personnel are requesting any kind of material related to Indians - very little exists, if any.
18. Indians find positions of responsibility given to non-Indians and most centers are "top heavy". Indians get the lesser roles.

19. Staff find, on requesting material relating to Indians, a lack of response from people who have developed anything. Staff needs help (training) in developing their own materials.
20. There is a lack of control by local Indian communities in administering their own programs. Guidelines and licensing laws are always established without regard to Indian thought, recommendations, or realistic situations.
21. Local people often feel they are prevented from meeting the needs of their children by regulations and red tape.
22. Indian people find very little recognition or appreciation for Native languages in Urban Day Care Centers.

RECOMMENDATIONS

With the workshop and the questionnaires providing input from various tribes, the following list of recommendations is suggested for Native American Day Care:

1. Native American Day Care should emphasize our proud heritage to our children through exposure to local community parents and Indian leaders in the day care centers.
2. Native American Day Care should use the particular local language in planning as well as spontaneous learning situations to acquaint the children with the language, or confirm and build the Native American language they may already know.
3. Native American Day Care should recognize and adapt to the needs of the local community. It should utilize bi-cultural material tied in with the Indian language.

4. Native American Day Care should recognize the fact that we must live in two societies and not polarize these situations, but learn something of both cultures, reinforcing the values of the Indian culture while keeping in mind the attention span of small children
5. Native American Day Care should provide first for the needs of the children. It should provide linkage, through parent participation, between home and school.
6. Native American Day Care should make use of Indians older than parents as resource people in the traditions and life styles, as well as social customs which are slowly being eroded by people who want to do for us rather than let the Indian do for himself.
7. Native American Day Care should provide explanation of arts and crafts and story telling by older members of the community, thereby utilizing a valuable resource and preserving the tradition of respect for the elderly.
8. Native American Day Care must recognize that Indian arts and crafts are not novelties, but forms of self expression, many with religious meaning.
9. Native American Day Care staff must recognize the value of parents in teaching young children, and use the approach, "we need you and you are welcome in the center." Then they must give the parents meaningful roles in the centers, rather than just the "flunky" work.

10. Staff and administration must recognize the need for parents in the day care program, and realize children are proud to find their parents participating. Parents should have duties and any functions explained fully to them before assisting at the centers.
11. Administration should inform staff they will be working closely with parents at all times so that they may assist each other in making school as much a part of home as possible.
12. Parental involvement in Bi-lingual Bi-cultural Native American Day Care must include direct input in writing the center program. Indian parents must be on the staff, on the interview committee, and involved in program planning. Being deeply involved in all phases of day care will cause them to make a commitment to their children since they will recognize the need and their responsibility to reach the goals they set themselves.
13. Bi-lingual bi-cultural day care must recognize the need for a father or male image since many children are without a father. A stronger role should be established for men working in the centers. They should be included in training and given equal respect for their input into planning and programming daily activities. A special point should be made of seeking out and hiring more men to work in day care centers.
14. Native American bi-lingual bi-cultural day care must establish training programs to orient staff in local history, social customs, celebrations, feasts, etc.

15. Native American Day Care must establish a research committee which will identify resource people in language and culture to form local review boards to authenticate Indian materials and language in their area.
16. Local people must have direct input on development of Indian related materials for pre-schools as well as regular schools. There should be input from Indian parents in writing materials for their children's development.
17. Native American Bilingual bi-cultural day care must recognize and utilize the speakers of the local Indian languages in training others as linguists in their own right with corresponding status. Indian people should be used in teaching roles, and given the corresponding status of teachers, since they understand the feeling of their race as no other can.
18. Indian people must establish local Indian Review Boards to review and identify as authentic the languages, customs, dress, food, dances, songs, etc., of that area. Elders should be used to authenticate traditional language, and younger people for the usage of functional derivatives in common usage.
19. That a General Indian Media Center be established. It should be located centrally in the United States. To serve as a massive resource center to all Indian people, with material being funneled into it, and out from it, to the local areas. The local review boards from each area would survey the existing material and authenticate it. They would also review

materials as they are developed in their area, concerning local history, language, customs, arts and crafts, songs, etc. Research should be established to assist in identifying resource people in language and culture who would then form the Review Board. Any materials developed would be kept in the local area, with copies going to the General Indian Media Center for dissemination to meet the needs of other Indians who think those materials would be useful in their communities. Each tribe would be given recognition for its contributions. It is further recommended that each tribe put items peculiar to them either under public domain or copyright, with any proceeds going to the local education programs.

20. Native American Day Care Centers must have local Parent Boards who receive administrative training, and after receiving such training will write and control their own programs to insure more Indian input. Local Parent Board would have direct communication with Washington to have direct input into legislation concerning them and their children.
21. That a Central Research Center be established which would have input from all tribes through their local Review Boards. Particular attention should be paid to "Indian Studies." Local Indian people should determine what were and are the important things about their tribe.

22. Specific recommendations are not made regarding licensing, services, curriculum, hours, staffing, etc., because it is felt that specific recommendations in these areas often become regulations that fence people in or put them off. In order to develop bi-lingual bi-cultural programs which truly meet the needs of real children in real situations, the local people must have the freedom and authority to determine what their children need and how those needs will be met.

DESCRIPTIONS OF MODEL PROGRAMS

In looking at the many programs for young children it is gratifying to note the willingness to share ideas, try new things, the pride in their accomplishments, unwillingness to settle for what is and the determination to create bi-lingual bi-cultural programs for young children that meet the needs of those children and will help children build a future founded on pride in themselves and their heritage.

Since few places have programs that bear the label "Day Care", it was decided to consider Day Care as any program that provided services to groups of young children out of their homes. Some reservations had several types of Day Care. Others had trouble getting funded for any, so some of these people had started their own on a volunteer basis. Ages of the children served ranged from infant through age eight. Length of the day ranging from two and one half hours to eight. Population density or lack of it, played a large

factor in determining the number of centers and the size of those centers in an area.

In the settlement of Tama, Iowa, the Mesquakie Day Care Center serves children three months to six years. It is open four hours a day and provides baby sitting, planned lessons, health services, meals and snacks, transportation, staff and parent training. Records are kept on health, intellectual, social, physical and emotional growth of the children. At the present they must charge small fees of \$1.00 per day while they seek funding. Parents work in the center on both paid and volunteer basis and have some voice in the decision making process. Most of the children speak the Mesquakie language. Daily involvement of local people and interaction among the children confirms the Mesquakie beliefs and ways.

Fairbanks, Alaska, has several centers both public and private some charge a fee and others are free. A bi-lingual bi-cultural influence is achieved by stories, dance, audio visual aids, teachers, foods, and field trips. There is training for staff and parents and special parent meetings are held.

Pine Ridge, South Dakota, has several types of programs going One is the Parent-Child Center (three of them) which serves infants through age three. The services are free and include health, meals, snacks, transportation, staff and parent training, and baby sitting. Monthly parent meetings are held here and the parents do have a voice in the decision making process and do work in the center on both paid and volunteer basis. All teachers are Lakota. Pine Ridge also has ten Head Start Centers with all staff being Lakota. Parents have

meetings and are active in decision making. They also have a social meeting once a month. These centers serve children three and four years old and records are kept on health, social, emotional, physical, intellectual and anecdotal growth of the children. Pine Ridge also has one parochial pre-primary school based on the child centered Montessori Method. All teachers are Lakota and parents serve on the school boards. There has been parent and staff training and lessons are planned for the children ages two through six. Comprehensive records are kept on the children's development. Under Title VII they have a bi-lingual bi-cultural program and are working on materials to be used in their schools.

On the Ute Reservation at Ft. Duschene, Utah, they use the Native American teachers, parents, and aides and develop understanding with non-Indian teachers to give their program bi-cultural emphasis.

These people feel the most important person in their program is the child. Parents here helped plan the training and technical assistance programs and are currently reviewing parent policy and procedures. They sit in on the personnel committee.

The Early Childhood Program of the Ft. Totten Reservation in North Dakota is funded by Federal Title I. It serves three and four year olds. The parent groups serve as advisory boards and on the personnel selection committee. The Administrative authority is under the Director working cooperatively with the Tribal Education Committee. This is a fairly new program and has extensive parent involvement both as regular staff members and paid classroom helpers working

with teachers and aides. This program has several male teacher aides and bus drivers are men. Grandparents and other community people are used as story tellers, musicians, dancers, local history and bi-lingual resource people. All the children speak English when entering the program; some speak their native language which is predominantly Sioux at home.

VARIED PROGRAM - VARIED NEEDS

FURTHER RECOMMENATIONS

FUNDING

Too many times we forget the larger meaning in working with Day Care (the children) when the existing conditions of Indian areas is basic reality compared to idealistic situations written on paper. While understanding these problems we strongly recommend that there be more funds available for needed building facilities specifically for Day Care. We find many communities unable to develop Day Care centers as separate unities since the only building available is the Tribal Community center and must serve as a multi-purpose center. It is a definite need to keep the Day Care center for that purpose. Adequate funding is a must to meet this basic need. As an extension to existing school facilities, we would recommend an area be provided for only Day Care for reasons of schedules, size, age, and needs of little children.

COMMUNITIES

Remember these programs are meant for children. Do not allow your Native American Bi-lingual Bi-cultural Day Care Programs to be used to gratify adults, become political tools, serve only adult convenience, become a substitute parent or become a job market. Allow adequate space for play area. Protect the rights of your young children by not allowing the Day Care facility to become the convenient area for all social events not relating to young children, without regard to responsibility in maintenance and repair cost.

We must be aware of the need to share our heritage with our young so it will be preserved. Community must understand parents and parents must understand and show concern for community. Teachers must meet parents half way and reinforce the respect they have for each other's abilities. In seeking and reclaiming identity to tribal history and culture, be aware of the very old customs of quiet dignity and politeness with regard to people seeking understanding with us.

TRAINING

There should be training available for staff, parents, and community in different areas of need on request as seen by the respective groups named. It is a known fact that without the proper tools you cannot build a house. Native Americans must be allowed the proper tools of training in order to develop as an independent people.

Staff training should include the ability to develop functional and beautiful centers which can identify the cultures involved, be prepared in the special needs of the handicapped, child centered

teaching, teacher-parent training, comprehensive education with school systems on methods of follow through from Day Care to third grade, local Native American songs, dances, instruments, foods, medicines, languages, dress customs.

Parent training should include the ability to identify the everyday words and methods used in teaching, child-parent communications, techniques in development of bi-lingual bi-cultural materials, finances and administration, exposure and exploration of outside cultures and programs.

CONCLUSION

We submit this report with the concerned input of many Native American Day Care parents, staff, and community people.

As local Indian people voice recommendations to improve existing Day Care projects, we wish to stress again the importance of Bi-lingual Bi-cultural Day Care programs. Native Americans know the values of a way of life that would not die. It is hoped others can benefit from it as well.

Attachment A

"THINK QUESTIONS"

1. What are the needs of young children?
2. What needs will children have in the future, and what are the needs of future children likely to be?
3. How do we meet the needs of children who must live in two societies?
4. What aspects of your culture do you want taught? Be specific and realistic in regard to the capabilities of young children.
5. How do you propose to solve the problem that exists when there are several languages spoken in one area, such as you might find in a city or open reservation?
6. What can parents do to help determine the quality of their day care centers?
7. Should Day Care/Early Childhood Education have a curriculum; that is, should subjects, skills and attitudes be taught?
8. Consider: staffing, hiring policies, qualifications and training.

NATIVE AMERICAN BI-LINGUAL BI-CULTURAL DAY CARE WORKSHOP

OBJECTIVES

Participants will compile a list of priorities for day care/early childhood education in a bi-lingual bi-cultural day care center.

Participants will consider and write long term and short term goals for bi-lingual bi-cultural day care centers.

* * * * *

FRIDAY

- 9:00 Opening Welcome
- 9:15 Background of Day Care Grant - Mr. Wahpepah
- 9:30 Background of IRA - Mr. de Leon
- 9:45 Licensing - Margaret Yallup
- 10:00 Coffee Break
- 10:15 Questionnaire
- 10:30 Small groups - consider "Think Questions" 2,3, and 4. Prepare a written statement on each to present to group at large.
- 11:30 Small groups report
- 12:00 Lunch Break
- 1:00 The Dallas Montessori School as related to Indians - Ms. Florres
- 2:00 Bilingual classes at Pine Ridge, S. Dak. - Sister Eileen
- 3:00 Coffee
- 3:15 Mixed small groups - Consider and write a statement of "Think Questions" 5,6,7, & 8.
- 4:15 Small groups report
- 5:00 Announcements of evening activities; Dinner break

continued Attachment B

SATURDAY

- 8:00 What can YOU do for good day care/early childhood education to meet the needs of YOUR children in YOUR community?
- 8:30 A California bi-lingual bi-cultural project - Dr. King
- 9:00 What is Bi-lingual Bi-cultural day care? On reservation and off reservation?
- 9:30 Priortisation
- 10:00 Coffee
- 10:15 Small groups make specific recommendations
- 12:00 Lunch break
- 1:00 Continue working on specific recommendations for the final report.

Attachment C

INFORMATION SHEET ON DAY CARE NOW AVAILABLE IN _____
(name of community)

* * * * *

Number of centers _____

Ages of children served _____

Type of services provided: (check appropriate statement)

- a. babysitting _____
- b. planned lessons _____ How many hours per day? _____
- c. health services _____
- d. meals _____ How many? _____
- e. snacks _____ How many? _____
- f. transportation _____ Type? _____
- g. staff training _____ Type? _____
- h. parent training _____ Type? _____
- i. parent/child class _____
- j. parent meetings _____ How often? _____
- k. others? _____

Are the services free? _____

If not, what is the cost? _____

Are records kept on the children? _____
Type: (check appropriate items)

- a. health _____
- b. intellectually growth _____
- c. social growth _____
- d. physical growth _____

continued Attachment C

e. emotional growth _____

f. anecdotal records _____

Do parents have a voice in the decision making process of your center?

Do parents and/or other community people work in the center? _____

Check one or both: a. paid _____ Rate of pay? _____

b. volunteer _____

Is your center now bi-lingual bi-cultural? _____

If yes, please explain how:

Attachment D

CHILDREN

List the needs of all children	List the special needs of Indian children
List the resources available in your commu- nity which could be used by a bilingual bicultural day care center	List resources needed, but not available for a success- ful bilingual bicultural day care center.

Attachment E

DEFINE: BI-LINGUAL BI-CULTURAL DAY CARE

WHAT SHOULD BE THE LONG-TERM GOAL OF BI-LINGUAL BI-CULTURAL DAY CARE?

LIST SOME SHORT TERM GOALS OF BI-LINGUAL BI-CULTURAL DAY CARE

Attachment F

MAKE SPECIFIC RECOMMENDATIONS FOR BI-LINGUAL BI-CULTURAL DAY CARE IN
THE FOLLOWING AREAS:

1. Physical setting
2. Transportation
3. Services from other agencies/resources
4. Cost to parents, if any
5. Hours of operation (with classes, or with babysitting - consider both)

Attachment G

MAKE SPECIFIC RECOMMENDATIONS FOR BI-LINGUAL BI-CULTURAL DAY CARE IN
THE FOLLOWING AREAS:

1. Staffing: hiring, qualifications, training, etc.
2. Record keeping and follow through on student progress.
3. Policies for the operation of the center and selection of children to attend.

Attachment H

MAKE SPECIFIC RECOMMENDATIONS FOR BI-LINGUAL BI-CULTURAL DAY CARE IN
THE FOLLOWING AREAS:

1. Health services and nutrition
2. Curriculum content and/or baby sitting services
3. Parent participation

Attachment I

DAY CARE QUESTIONNAIRE
NATIVE AMERICAN COMPONENT:

- Project Name: _____
- Address: _____
- Reservation: _____
- Telephone Number: _____
1. Director's Name: _____
2. Director's Experience and Educational Background:

3. Type of Program: Head Start _____ Day Care _____ Model Cities _____
Parent Child Center _____ Both _____
4. Program's length of time in operation: _____
5. Total number of children served: _____
6. Age levels served: _____
7. Number of Native American children in the program: _____
8. Number of Anglo children in the program: _____ Number of Spanish
speaking children: _____ Others: _____
9. Is there a waiting list to enter the program?
Yes _____ No _____ Number _____

10. How many of the children speaking only their tribal language or only English? Tribal language _____ English _____
11. How many of the children speaking both their tribal language and English? Number _____
12. Do you think Native American children should speak only their tribal language, only English, or both?
Only Tribal language _____ Only English _____ Both _____
13. A) Do you think Native American children should be taught only the Native American culture, only the Anglo Saxon culture, or both?
Only Native American culture _____ Only Anglo Saxon culture _____
Both _____
- B) Why? _____

14. Is the program bilingual bicultural? Yes _____ No _____
15. If yes, why do you feel it is bilingual bicultural?

16. A) How many hours per day are spent on teaching the tribal language? How many teaching English?
Tribal language _____ English _____
- B) which language is used during quiet periods? _____

17. What Tribal or Native American foods have you introduced into the Center? _____

B) If some Tribal foods are mentioned, why were these introduced?

C) If none were introduced, why have none been introduced?

18. Which Tribal festivities do you celebrate with activity in the Center? _____

B) How do you celebrate them? (i.e., singing-dancing)

19. Are the children taught concepts of color, numbers, shapes in their Tribal language, or English, or both?

Tribal language _____ English _____ Both _____

20. Can and should bilingualism, biculturalism be used in other subject areas? (i.e., Math - Sciences)

21. What do you see as the greatest obstacle in projecting the bilingual bi-cultural concept to three, four, or five year children?

22. How does one define a Native American to a three, four, or five year old? _____

OBJECTIVES:

23. Was the program initiated by a local group, an agency or a school?

Local group _____ Agency _____ School _____

24. Why was the program established?

25. What is the program trying to accomplish?

26. A) Is the program's main goal to prepare children to function in the public school system? Yes _____ No _____

B) If yes, how does it prepare them and how?

27. A) Does the program prepare the children to better understand and appreciate their own selves and their original culture?

Yes _____ No _____

B) If yes, how does it accomplish this?

PROGRAM:

28. What is the average class size? _____

29. How many adults work with the children in each classroom?

30. What do you feel is the best part of the program? Please describe and explain why?

31. What part of the program should be imitated by others? Please describe.

32. What part of the program would you like to see changed? Why?

33. A) Does the program include an evaluation component?

Yes _____ No _____

B) If yes, who does the evaluation? _____

34. What type of activities in the program involve the children's Parents?

35. How do you recruit children for the program?

STAFF:

36. What does your staff consist of and which are bilingual? (Please check sex)

<u>Position:</u>	<u>Bilingual:</u>	<u>Sex:</u>
Director	_____	_____
Assistant Director	_____	_____
Teachers	_____	_____
Aides	_____	_____
Nurse/s	_____	_____
Janitor	_____	_____
Kitchen Personnel (How many)	_____	_____
Social Worker	_____	_____
Other _____	_____	_____
_____	_____	_____
_____	_____	_____
Non-salaried personnel		
_____	_____	_____
_____	_____	_____
_____	_____	_____

37. How do you recruit staff?

38. A) Do you have any difficulty getting bilingual staff?

Yes _____ No _____

B) If yes, why is it difficult to get bilingual staff?

39. A) Do you have a high rate of staff turnover?

Yes _____ No _____

B) If yes, to what do you attribute the high turnover rate?

C) How can the situation causing a high turnover rate be changed?

40. A) Do you have an in-service training program?

Yes _____ No _____

B) If yes, what does it consist of?

41. How does the training program improve the staff's career opportunity?

42. How many of your staff members attend a supplementary training program? _____

Where? _____

MATERIALS:

43. How do you obtain material for classroom instructions?

44. A) Are you able to develop your own material?

Yes _____ No _____

B) If yes, how is it done?

C) If not, what prevents you from developing your own materials?

45. Do you use bilingual bicultural instructional material?

Yes _____ No _____

46. How do you obtain bilingual bicultural material?

47. A) Are you aware of any program specifically funded to develop material for bilingual bicultural programs for Native American children?

Yes _____ No _____

B) If not, do you feel such a Center would be useful?

Yes _____ No _____

C) Why?

ORGANIZING PROCESS:

48. How did you learn about the possibility of starting a Day Care Center?

49. What were the steps taken to establish the program?

50. How long after the initial steps were taken was the program started?

51. A) Were there any obstacles preventing rapid establishment of the program?

Yes _____ No _____

B) If yes, what were they?

52. A) Did you experience any difficulty meeting government regulations and requirements in establishing the project? (i.e. Licensing)

Yes _____ No _____

B) If yes, what were they?

C) What suggestions would you offer to the agency that Licenses Day Care Centers?

BOARD:

53. A) How many persons are in the Board _____
B) Of those, how many are parents of the children in the program?

C) How many are Native American?

- _____
54. What is the role of the board in the program?

- _____
- _____
55. A) Has the Board received a training program?

Yes _____ No _____

- B) If not, would you consider a training program useful?

Yes _____ No _____

PARENTS IN THE PROGRAM:

56. A) Is there any part of the program specifically geared to parents?

Yes _____ No _____

- B) If yes, please describe in detail:

- _____
57. Are parents interested in the children's school activity?

Yes _____ No _____

- B) How does it show?

58. What do you do to attract parents into the Center?

59. What activities in the Center have been initiated by Parents?

60. A) Do you feel parents should have a strong policy control over their children's programs?

Yes _____ No _____

B) Why?

61. A) Do you feel Native American children are receiving adequate Early Childhood Education funds and services?

Yes _____ No _____

B) On what evidence do you base your opinion?

62. A) Are you involved in any committee or board dealing with Early Childhood Education on the Reservation or off-Reservation community?

Yes _____ No _____

Please explain: _____

63. What can the Native American community do to improve services to its child population? _____

64. What do you feel the Government can do to improve service to the Native American child population?

OTHERS:

65. What is your position in the Day Care Center?

Day Care Director _____

Assistant Director _____

Social Worker _____

Janitor _____

Parent _____

Concerned Individual _____

Work in Education, especially Early Childhood Education _____

Please Return to:

Native American Component
Day Care Grant

MRS. MARY ANN CAVANAUGH
ASSOCIATE ANALYST
ST. MICHAEL, NO. DAK. 58370

BILINGUAL - BICULTURAL DAY CARE CENTER
NATIVE AMERICAN COMPONENT

TEACHER QUESTIONNAIRE:

Project Name: _____

Teacher's Experience and Educational Background

1. How long have you been teaching this program? _____

2. How did you learn about the program?

3. What expectations did you initially have about the program?

4. A) Do you enjoy the work you are doing with Native American
children? Yes _____ No _____

B) Why?

5. A) How long do you expect to work with Native American children?

B) If less than 6 months, would you consider working in another Day Care Center with other Native American children?

6. A) Have you attended any staff training programs?

Yes _____ No _____

B) Where and Which program?

7. A) Do you attend any supplementary training programs lending to a degree? Yes _____ No _____

B) Which?

8. What do you feel are the goals and objectives of the program that you are working with?

9. What do you see as the part of the program others should imitate? Please describe: _____

10. What in the program would you like to see changed and why?

11. A) Do you think Native American children should be taught only in their Tribal language, only English or both languages?

Tribal language _____ English _____ Both _____

B) Why? _____

12. Should the Native American child be taught only the Native American culture, only the Anglo Saxon culture, or both?

Native American _____ Anglo Saxon _____ Both _____

B) Why? _____

13. Is this a bilingual bicultural program?

Yes _____ No _____

14. What do you consider bilingualism?

15. What do you consider biculturalism?

16. Who is the most essential person in this program?

17. To whom in the program do you go for advice?

18. What type of involvement should parents have in this program and why?

19. A) Do you feel parents should have control over their children's educational programs? Yes _____ No _____

B) Why _____

20. A) Do you think the Government should have a voice on how Native American children are to be educated? Yes _____ No _____

B) Why? _____

21. A) Would you recommend this program to your friends and community? Yes _____ No _____

B) Why? _____

22. A) Did you find this Questionnaire relevant to your function and duties in the Center where you teach? Yes _____ No _____

B) Why? _____

23. What type of changes would you like to see in Day Care in the near future?

Why? _____



PHOTO CREDIT - TALLERES JONAS

BILINGUAL EARLY CHILDHOOD SERVICES
IN THE PUERTO RICAN COMMUNITY

Prepared By: _____

María Cuadrado, M.S.W.
Program Analyst

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To the Project Committee (composed of Indians, Chicanos and Boricuas) special recognition for proving that when it comes to the well being of our communities' most valuable resource - our children- we will accomplish the impossible.

And firstly, many thanks to Dina Ramos whose conscientious field work made this report possible.

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INTRODUCTION

The Puerto Rican Community to date has been an invisible minority in the United States. It has been invisible not because of its size (approximately 2 million in the North East region alone) but because little information focusing on its needs and problems has been developed. This lack of information has led to a lack of attention in terms of programs and services.

The result has been especially detrimental to the Community's youth as expressed by the fact that the highest school drop out rate in New York City is among Puerto Rican children. This low achievement is basically attributed to the society's refusal to recognize and respond to their unique educational needs. Since Puerto Rican children inherit a language and a culture different from that of the general society, they require special attention in terms of the methodology employed to encourage their intellectual growth, and language and identity development.

Attention to these specific needs is especially essential in early childhood for that is when the individual is most susceptible to influences which affect his ability to learn, and his concept of self worth and identity. Accordingly, for the Puerto Rican child, early childhood development programs and early childhood education which is bilingual and which reinforces his native culture, is imperative. The purpose of this report, therefore, is to focus attention of the area of bilingual early childhood education in

terms of the Puerto Rican child in the United States by:

- Presenting the current educational status of the Puerto Rican child.
- Describing the status of bilingual early childhood services.
- Establishing a rationale for his need for these services.
- Describing and analyzing different models of bilingual early childhood education programs.
- Proposing possible research areas to be explored.

Since more data on Puerto Ricans is available for the North East, more information is presented on this region. The objectives and concerns of this study, however, relate to Boricuas^{*} throughout the nation.

The report does not cover early childhood education of Puerto Rican children in the island because the factors influencing their education are different from those affecting Puerto Rican children growing in a society which has a culture and a language other than their own. It is this latter situation which this report seeks to address.

* Boricuas refers to the native of Puerto Rico before the country was introduced to colonial relationships. Within the context of the present status of the community, the use of the term expresses a struggle for freedom from oppression both in the island and in the United States.

BACKGROUND

There is a minimum* of 1,222,720 Puerto Ricans in the North East region of the United States. Approximately two thirds of this population is found in New York City where Puerto Ricans comprise over 13% of the population.¹ The Puerto Rican community is a young group basically composed of children and youth. Approximately half of the population is under 19 years of age.² As indicated by school enrollment in New York City, an overwhelming number of those under 19 are children.

In 1970, 301,020 Puerto Rican children were enrolled in public and private schools in New York City. They comprised over 25% of 1.1 million public school population.³ Since the community is not evenly distributed throughout the city, this school enrollment has concentrated in specific areas. In the Lower East side of Manhattan, for example, Puerto Rican children comprise 68.2% of the school enrollment; in East Harlem over 63.9%; in the South Bronx, Morisania, 55.7%; and in Brooklyn, Williamsburg, 62.2%.⁴ This pattern of con-

Since the United States Census defines as Puerto Ricans only persons born in the island or born in the United States from one or both Puerto Rican born parents, its figures fail to be accurate. In addition to the fact that the census' process of gathering information does not reach Puerto Ricans, the limited category excludes a large portion of the population. Puerto Ricans have been reaching the mainland since before the nineteen hundreds.

centration may be generalized to other areas in the nation which have large Puerto Rican populations such as in Chicago, Illinois; Philadelphia, Pennsylvania; Hartford, Connecticut; Newark, New Jersey; Boston, Massachusetts; etc.

The obstacles which Puerto Rican children experience throughout these areas are severe. Evidence of this is: the drop out (push out) rate, the number of children who are unable to communicate in English, their reading scores, and the identity problems they manifest.

In New York, for example, 57% of the Puerto Rican children leave school within their first two years of high school.⁵ That is the highest drop out rate in the City. No statistics are available for New York on those that are lost before reaching high school. However, the results of a study conducted by the "Task Force on Children Out of School" in Boston indicate that in this area as well, the situation is critical. The Task Force found that approximately half of the 10,000 Spanish speaking school age children were out of school in 1968.⁶ Another study in the same city found that of the 350 Puerto Rican children surveyed, 65% had never registered in school.⁷ One can assume that the situation is worse in cities with larger populations and more complex, bureaucratic educational systems.

The high rate of out of school children may be directly related to the fact that classes in school are conducted in what is to them a foreign language, and are, therefore, a waste of their time. In New York, for example, in 1969, 14.1% of the school population was

categorized as having difficulty communicating in English, the overwhelming majority of that group was Puerto Rican.⁸

This difficulty in communication obviously affects achievement. Accordingly, Puerto Rican children have the lowest reading scores in New York. In the eighth grade, 81% of them fall below the reading levels of the rest of the City.⁹

Statistics alone, however, cannot project the extent of the damage inflicted on Puerto Rican children. The emotional effect of the traditional educational process is now being shouted by those who have suffered through the system.

According to that educational model, English alone will be used in the classroom. Since education is a process of communication, an exchange of knowledge and ideas, where the teacher speaks a language foreign to the student, and the student a language foreign to the teacher, the obvious results are: chaos, frustrations, hostility and feelings of inferiority.

The language situation is further complicated by the cultural differences between teacher and students. In terms of the Puerto Rican child and his teacher, culturally determined values and attitudes toward racial matters are a basic cause for conflict and emotional strain.

Generally, the child comes from a family in which, throughout his nuclear or extended family, he relates to persons of different skin tones without assigning value judgement to their shades. The school atmosphere where the child observes that the lighter the skin the better the treatment received, creates confusion in the

child's understanding and attitude toward himself and the people to whom he must relate in his personal life. The attempts of the school to bridge the cultural gap by forcing Puerto Rican children into the Anglo Saxon pattern, creates identity crisis in many of the youth. As a result, a large number of them now express their confusion:

When one is damaged by a society
as cruel as this, one must bandage
the wound -----

My wound has been a sore with no
time for care in this long, hard
process of life.

Wrapped in this straight jacket of
pretense

my sore refuses to heal.¹⁰

Not all children who have been exposed to the process which attempts to force them to be what they are not emerge capable of writing poetry about "the straight-jacket of pretense" which imprisons them. Statistics on drug addiction and delinquency testify to that fact.

In summary, the education of the Puerto Rican child, as depicted by his learning achievement and identity development, presents a state of crisis. The crisis attests to the failure of the educational system to educate.

The failings of the public school system have not just been discovered by this community; the lack of thought the institution gives to the individual child, his stage of development, and his specific needs, had long identified that institution as a factory through which children are processed

Recognizing that fact, financially able parents, interested in securing the development of their children as individuals, in preserving their cultural heritage, or expanding their cultural horizon, enroll them in French, Hebrew, Catholic and other private schools. The reaction from parents from oppressed communities has been an attempt to bring about changes, insisting on bilingual-cross cultural education for their children.

Since recent trends in welfare legislation indicate that at a much earlier age children will begin to experience the social influences which to date have proven so damaging, it is imperative that changes being proposed by parents from bilingual communities be implemented throughout the institutions influencing the development and education of their children. This must begin with early childhood development and education programs.

THE STUDY

PROBLEM:

Although increasingly bilingual programs are being established throughout the country, there is little information on the types and numbers of programs available or on the methods being used to implement the bilingual concept. This factor obviously affects the rate and efficiency with which new programs are implemented

Therefore, this survey of existing bilingual bicultural or cross cultural early childhood development and education programs seeks to provide more systematic information than is currently available on bilingual projects.

GENERAL GOALS:

Although the Bilingual Education Act of 1968 established bilingual education as an acceptable concept in the country, bilingual programs are only now beginning to be implemented in the Puerto Rican community. Thus, the sample of the bilingual early childhood development and education programs available for this survey were very few, and those available have been in existence for a very short time. Therefore, except for two, the programs reviewed were still in process of development.

Given these conditions, this study does not propose to evaluate or compare the models covered. Instead it will:

- Provide information of the availability of services.
- Describe models being used in the Puerto Rican community to implement the bilingual concept.

- Analyse the characteristics of bilingual early childhood services.
- Suggest future research areas to be explored.

It is hoped that the information presented will serve to increase the interest of governmental agencies in furthering bilingual early childhood services. In addition, it is expected that the description and analysis of existing programs will assist other groups in the Puerto Rican and other bilingual communities in their efforts to establish such programs.

METHODOLOGY:

Data on programs and on the current status of services was obtained through personal interviews with staff from government agencies funding early childhood programs such as the Office of Child Development, DHEW; the Office of Economic Opportunity, and Model Cities.

A fact sheet requesting statistical information of programs and consumers was developed and mailed to O.C.D. offices in regions with large Puerto Rican populations.

Programs chosen for review were those identified by government agencies or community groups as being bilingual programs, serving mainly Puerto Rican children. Interviewers visited all identified programs fitting the criteria to administer questionnaires designed to elicit information from program participants (directors, staff members, parents, and board members). Reaction and children's perception of the programs were obtained through observation and through parent interviews.

Emphasis was placed on identifying programs in areas of the country which have large Puerto Rican populations such as: Chicago, Buffalo, Cleveland, Milwaukee, New York, and Boston. The following programs were visited:

SITES VISITED

Norma Quinones
First Spanish United Methodist Church
Day Care Center
163 East 111th Street
New York, New York

Paula Vazquez
Escuela Infantil Bilingue
1448 St. Johns Place
Brooklyn, New York 11213

Camile Garcia
PRACA Day Care Center
450 Castle Hill Avenue
Bronx, New York 10473

Pat McMann
Archdiocese of Chicago Head Start
(South Chicago)
1307 South Wabash Avenue
Chicago, Illinois

Jose Diaz
El Nuevo Mundo
583 Vermont Street
Brooklyn, New York 11207

Carmen Rodriguez
Early Childhood Program, PS 76
300 South Amelwood Avenue
Buffalo, New York 14201

George Bussy
Goddard Riverside Community Center
114 West 91st Street
New York, New York

Olga Eccher
Guadalupe Head Start Program
239 W. Washington Street
Milwaukee, Wisconsin

Carmen Garcia
South Bronx Head Start
295 St. Ann's Avenue
Bronx, New York 10454

Luis Rivera
Escuela Infantil del Barrio
174 East 104th Street
New York, New York 10029

Bob Hannan
Spanish American Day Care Center
1910 West 54th Street
Cleveland, Ohio 44102

Judy Stokes
Escuela Hispana Montessori
12 Avenue D
New York, New York 10009

FINDINGS

A. DEFINITION OF BILINGUAL-BICULTURAL OR CROSS CULTURAL EDUCATION:

A review of written material in the area of bilingual education indicates that there is little agreement on a definition of the term. In response to personal interviews for this survey, however, directors identifying their programs as bilingual, unanimously defined bilingual education as that which places equal emphasis on the development of the child's ability in Spanish and English. They defined the bilingual individual as one who function equally well in both languages.

The term bicultural was not as free of controversy as was bilingual. All directors who felt their programs were "bicultural", in fact meant, that an extra effort was made to reinforce the children's original culture. Their definition of bicultural, in contrast to their definition of bilingual, did not include the term "equal emphasis".

Objection was made by some directors to the use of the term "bicultural person". Exposure to two or more cultures is ideal in the classroom according to them. However, no program should have as a goal the development of a bicultural, or double cultured individual. They felt a person has his own individual culture which may be the end result of exposure to many cultures, but it is still one, and personal. In terms of his relationship to groups, he either shares the history, values and attitudes of one cultural group or those of another.

They explained that the inevitability of that dichotomy is evident when referring to contradictory values and attitudes such

as those related to racial matters.

For example, the Anglo Saxon culture defines Blacks as inferior and White as superior. The society is, therefore, socially polarized refusing to accept racial gradations. The Puerto Rican culture assigns no value judgement to races, hence, accepting gradations of skin tones and racial mixtures as the norm.

In this case the individual either holds one attitude or another. He is either Puerto Rican or Anglo Saxon. A Puerto Rican considering himself "bicultural" in this matter would find himself in constant conflict in his feelings toward himself and toward those close to him. The situation seems to describe the type of identity problems some Puerto Ricans are experiencing.

Since the term "bilingual bicultural education" also encourages the use of the term bilingual bicultural person which is objected to, the term "bilingual-cross cultural education" will be used in this report instead. It will be defined as an educational process which reinforces the child's original culture, while exposing him to other cultures. This definition better describes the process the programs are using in relating to culture and in encouraging the child's identity and social development.

The goal of cross-cultural education as expressed by parents and educators is: to develop individuals who can be proud to be themselves, persons who can function effectively in other cultures as well as their own, and who can understand, respect and relate positively to persons of different cultures.

B. RATIONALE FOR BILINGUAL EDUCATION:

Parents and educators were asked, "Do you feel Puerto Rican children should speak both English and Spanish?" Their responses, personal observation, and a review of studies conducted on bilingualism are the basis for the rationale presented.

There are three basic reasons why the educational process for Puerto Rican children must be bilingual and must reinforce the native culture. These may be summed up as stemming from pedagogical, emotional and practical realities.

The picture of low achievement of young Puerto Ricans raises a question about the pedagogical soundness of the schools' approach to educating non-English speaking or non-Anglo Saxon children. By insisting on teaching the child in a language he cannot understand and by refusing to attend to his specific need, the school invites its own failure. Accordingly, the longer the child remains in school, the wider grows the gap between his intellectual development and that of other children his age. As a mother in La Escuela Infantil del Barrio speaking about one of her children said, " Before Julio (fictitious name) went to kindergarten in P.S.____, he knew the numbers and could write a few things. I don't know what they did to him, but he stopped trying to learn anymore."

The observation made by this mother about the failure of the school with her child is possibly explained by research conducted in the area of the relationship between language used for instruction and achievement. Studies conducted by Columbia Teachers College,

Summer Institute of Linguistics indicates that "reading and writing in the first language should precede an introduction of a second language." ¹¹ McNamara (1967), in studying the relationship between intellectual ability and language, found that the "problem solving ability of the child was poor when information was provided in their weaker language." ¹² And finally, UNESCO, in relating to this topic, announced, "It is axiomatic that the best medium for teaching a child is his mother tongue."¹³

While parents insisted that their children learn their own language, they added that it was important that they know both languages perfectly. They live in a society where generally English is spoken. In addition, knowing both languages they would be able to "defenderse mejor", (have better economic opportunities) when they grow up.

In terms of the emotional effect of the use of the traditional system of education for non-English speaking children, logic, as well as observation, and research (Jensen 1962¹⁴) indicate that its end result is the accumulation of hostility, frustration, and feelings of inferiority.

It is, therefore, more productive to encourage a system of education, beginning in early childhood, that is more humane and that develops in children a sense of self worth.

In developing education programs for Puerto Rican children, the political status of the community must also be considered. Puerto Ricans are immigrants. Unlike other immigrants, however, because of the political relationship between the island and the United States

and because of their proximity, two way travel between the United States and Borinquen is common. Consequently, the pattern is that Puerto Rican children may begin pre-school education in the island and continue school in the United States or vice-versa.

Parents also explained that their children's families are divided between the island and the United States. Their lives, therefore, are linked to both places. Consequently, they must be prepared to function well in both cultures and languages.

Educators in the programs, besides explaining the importance of bilingual education in terms of pedagogical and emotional reasons, also, like the parents, added practical realities to their rationale. They explained that there are over 11 million Spanish Speaking persons in the United States. They require services. Therefore, the education of persons who can relate to the Spanish Speaking community is to the advantage of the society.

In addition, they added that, historically, Puerto Ricans have related closely to Latin America. The commonality of language, culture, and history is as important a link today as it was in the days of De Hostos and Betances. As distance between the North and South American Continents diminishes, it becomes increasingly advantageous to encourage a Spanish Speaking bilingual community in the United States. It can serve as a social bridge between the two continents.

In summary, bilingual education is the more logical method of education for Puerto Rican children because of its pedagogical soundness, its healthier emotional effect and because in practical

terms it is advantageous to both the Spanish Speaking community and the general society.

C. STATUS OF SERVICES:

A beginning effort at relating to bilingual early childhood education in the Puerto Rican community first required an identification of programs available. This data was obtained through personal interviews with staff from funding agencies, and community groups.

It was found that bilingual early childhood education programs have only this year begun to be implemented and mainly in New York City. Since New York is leading the country in providing this service, a description of services in New York will give an indication of the situation in other areas.

Out of seventy (70) Head Start programs in New York, three were found to be sponsored by Puerto Rican agencies or groups. A Head Start Project attempting to develop six bilingual programs was identified. Not one of the six directors is bilingual. And, although in process of becoming bilingual, the programs are not all bilingual because of a lack of bilingual staff.

Three hundred (300) Puerto Rican children are being served by that project. In comparison to the number of non-English speaking children (105,482¹⁵) in the City, the number being served is minimal.

The Day Care situation was found to follow the same trend. There are two Bilingual Day Care Centers in the City. One was recently established. The other has been functioning for a year. Together they serve 103 children. Two other day care centers, one interim

funded, are in process of development. A bilingual title III project also functions in the City.

Outside New York even fewer programs are available. The longest existing program is a Head Start program serving Spanish Speaking children in Milwaukee. A title VII pre-kindergarten program serving ten (10) Puerto Rican children was identified in Buffalo. In Cleveland, Ohio, one day care program is in process of implementing the concept. No other bilingual early childhood program was found for review.

Six programs serving Spanish Speaking children were found in Chicago. These are administered by the Archdiocese Head Start program. From that Central Office curriculum material, staff hiring and all other decisions for the programs are made. Recently, teachers and parents have begun to pressure the central office to implement the bilingual concept. At the moment, however, there is no bilingual early childhood development program in Chicago.

The situation of the Spanish Speaking child in Chicago may be better understood by viewing the area in general. Statistics supplied by the office of Child Development, HEW, regional office indicate that out of approximately 2,123 centers, nine (9) are geared to serving the Spanish Speaking child.

Other areas follow the same trend as Chicago. No early childhood bilingual program was found in New Jersey. Although Boston was one of the first areas in the country which through legislation voiced interest on bilingual education, it has not implemented this interest into programs.

No program was found providing infant care in any of the areas visited. It should be added, however, that Puerto Rican mothers prefer to care for their own infants. When necessity forces them to part from them, they seek help from people whom they fully trust; the child's grandmother, aunts or other members of the family will care for him. Direct or indirect attempts by government to force Puerto Rican mothers to use infant care programs would be viewed negatively by the community.

The lack of infant care programs may be the result of a lack of demand for the service in the part of the community. The minimal number of bilingual early childhood development and education programs serving the Puerto Rican child, however, is indicative of governmental neglect and lack of interest.

D. REASONS FOR STATUS OF SERVICES:

Basically, the low number of bilingual early childhood development or education programs in the community is attributed to the lack of Puerto Ricans at levels where they can influence the funding of programs, and the training and placement of Puerto Rican personnel.

An example of this situation is evident in the Office of Child Development, DHEW, in Washington, where the only Puerto Rican in the department is a secretary. This situation is repeated throughout the entire field of early childhood services.

The same occurs with representation in policy boards. In New York City, where over 13% of the population is Puerto Rican, in a thirty-four member Head Start Policy Council, one is Puerto Rican.

The result of the lack of community involvement throughout the process of program planning, development and implementation is a lack of attention to such community concerns as the establishment of bilingual programs.

E. THE PROGRAMS:

Identified programs were visited and in each the director, two staff members, two parents and two board members were interviewed.

Four of those Programs will be described. In selecting them the presentation of variety was the basic factor. Accordingly, the models selected for presentation exhibit differences in:

- Geographic Location
- Physical Setting
- Time In Operation
- Characteristics of Target Population
- Educational Goal Emphasis
- Governmental Regulations Affecting The Program
- Funding Source
- Staff Characteristics and Qualifications
- Method Employed To Develop Languages
- Educational Methodology Employed
- Program Schedule

Although the models described differ in the areas enumerated, they share in what this survey found to be the basic factors identifying bilingual programs: the bilingual educational philosophy and goals, and the bilingual atmosphere.

Guadalupe Center
Head Start Program
239 W. Washington
Milwaukee, Wisconsin
53204

Olga Eccher
Director

General Description:

Two factors identify the Guadalupe Head Start Program as being most unique. First, this is the oldest bilingual program found by this survey. Secondly, the program serves a mixed Spanish speaking population of Chicano and Puerto Rican children.

The program currently serves sixty seven (67) children. Three fourths of the group is hispanic, the rest is Indian and White. The children are mainly from migrant families who have settled in Milwaukee. According to the director about ninety percent (90%) of them speak both Spanish and English. Fifty eight (58) children await entrance into the program.

Program Goals:

The director's philosophy is that "all children are important. They (non-Anglo Saxon children) should be respected and should have the same rights and benefits as other children. They have a lot to contribute to the Anglo Saxon culture."

She sees the purpose of the program as being: "to prepare children to be individuals, to stand on their own two feet, and to deal successfully with the public school system." The program encourages individuality by "accepting the child as he is." Emphasis is placed on

intellectual growth.

The Program:

The center operates throughout the year, Monday through Friday from 9:30 A.M. to 2:15 P.M.

The program begins with the first week of observation. As the children go through their activities their state of development in motor coordination, cognitive skills, and language ability is evaluated. Based on that evaluation, goals are established for each child. The children are then divided into groups of seventeen (17) according to their state of development.

Each group works within a determined area, enclosed as a separate classroom. The sections are very well equipped so that, although there is an established schedule and curriculum, the children are free to become involved in different activities individually or in small groups.

A child needing individual attention has an adult of his choice assigned to him. For example, Maria (fictitious name) is a four year old who stopped talking at the age of two after a traumatic experience. Since all medical examinations indicated there was no organic reason for her silence, the family had difficulty finding help for the child. A student from a local university brought Maria to the program. She is the adult directly responsible for her. It is expected that a healthy dosage of love, attention, and social communication with other children will end her silence. Maria is again beginning to talk.

Each child in the program is reached at whatever level he is found. The staff demonstrates a personal interest in the success of each child and as in Maria's case is flexible in meeting the needs of the children, their families and the community.

The program places emphasis in developing the children's cognitive skills. The director feels that as long as they have not yet changed the public school system, they have to prepare their children to deal with it. One way to learning how to beat the system before it beats one is by learning how to take tests. Therefore, by the time the children leave the program they are experts in the art of test taking.

In addition to learning such practical skills, throughout the day the children are involved in activities to encourage their pre-reading and pre-writing skills, their motor coordination and their understanding of concepts.

Since the staff sees the children as their proteges, they hold them in the program until they are ready to tackle the world (public school). After graduation they continue to follow them into the public school, insisting that their children be tested and placed at the appropriate level. That is done to save the more advanced from being placed in kindergarten where they would stagnate in boredom. The day the program was visited, two of their alumni had passed from head start to the second grade.

Language Development:

The manner in which the program relates to the situation of having

a mixture of Chicano and Puerto Rican children, clearly demonstrates the philosophy of bilingualism. Throughout the day both Spanish and English are used and taught naturally. Each child, whether Puerto Rican or Chicano, relates to both Chicano and Puerto Rican teachers. The teachers from both communities have learned each other's colloquialisms so that they relate to each child in his idiom. Acceptance and respect is shown for whatever idiom the child uses to communicate his thoughts while making additions to his scope of knowledge and experience.

For example, a Chicano teacher explained how she related to a Puerto Rican child while showing him a picture: "Que es esto, Juan?" (What is this, Juan?) she asked. The child answered: "Es un puerquito." The teacher expressed acceptance and approval by saying: "Si es un puerquito, muy bien. Y los ninos Mexicanos le dicen marranito y en Ingles se dice "pig." (Yes, it is a puerquito, very good; and in English it's a pig.) If it sounds confusing the children did not appear confused. They are learning that even in Spanish there is more than one "right way" to skin a pig.

Cultural Exposure:

Also in this area because of the presence of both hispanics, the situation is unique. Emphasis is placed on reinforcing the Mexican culture for the Chicano child and the Puerto Rican for the Puerto Rican child while both learn about the other and about the Anglo Saxon culture. The atmosphere is one of cultural variety, cultural pride, and cultural exchange.

Cultural reinforcement and understanding are encouraged through foods, games, the celebration of holidays, and other social activities.

The cooking is done on the premises so that preparing home foods is simplified. Once a week there is a cultural day when hispanic food is prepared. Such meals as Puerto Rican tortilla (omelette), chicken mole, rice and beans, burritos, and carne guizada are the specialities. A culturally intriguing plate was served the day the program was visited: Mexican refried beans, Puerto Rican rice and stewed meat (carne guizada) and the typical Anglo tossed salad.

The program began using home foods at the request of the children. According to the director such meals elicit in the children a connection between home and school. When these are served, the children are more social and relaxed. They talk about the things "mami" makes at home.

To further cultural pride and understanding, the center celebrates such holidays as: The Three Kings Day (Mexican and Puerto Rican), The Discovery of Puerto Rico, The Mexican Independence Day and others.

Material and Equipment:

Since the school has been in operation for some time it has accumulated a significant supply of material and equipment. The program is highly equipped with Montessori type of equipment and toys which are geared to developing the concepts of shapes, colors, numbers, etc.

Books depicting characters familiar to the children and others presenting cultural matters are also available. Some are in Spanish. The director has an unspoken arrangement with the University of Wisconsin: she gives volunteer talks, they provide the program with "borrowed" material.

Less emphasis, therefore, is given to developing bilingual material and more to learning how to use what is available. Still, some material is developed by the program itself.

Staff:

According to the director a program to be bilingual must have a bilingual staff, although not necessarily all hispanic. All staff, therefore, including the non-hispanics are bilingual. Except in the summer, when some male students join the program, the staff is all female.

The director feels that all persons in the classroom relating to the children are teachers whether they have degrees or not. For a teacher is not one who has a formal education, but one who has the necessary attributes, such as warmth and sensitivity. The theory and the use of materials can be learned. Based on the director's philosophy, therefore, and since there are no rigid criteria imposed in Milwaukee, some of the teachers in the classrooms have started in the program with a formal education of less than an elementary school grade. Most of them have joined the program as parent volunteers. The Head Start Director instructs them on the use of material and on early childhood theory while encouraging them to continue their formal education.

Three types of staff members work in the classrooms: one teacher, one teacher aide, and a student teacher (the program is used by the University of Milwaukee and Mount Mary College to train in early childhood education.) Sometimes parents drop in to volunteer.

Monthly workshops are conducted on early childhood theory and the use of materials for parent volunteers and staff. Staff meetings are held once a week, at which time the progress of each child is evaluated and further goals are established for him.

From director to janitor, the staff is an integral part of the community. They, therefore, know the parents of the children and communicate with them in and out of the program setting.

Parent Involvement:

Parents are organized as the Local Policy Council. They are involved in deciding what activities should take place in the program. Their center is theirs so they have renovated it, and generally support it. Since the director feels that parents are ultimately responsible for the children, if a parent objects to something being taught his child, it would not be done.

Through their involvement in the head start program, parents, especially mothers, who previously functioned only at home are highly involved in the problem solving of the community. It is an atmosphere in which the education and advancement of the parents are as encouraged as that of the children.

Escuela Infantil del Barrio
174 East 104th Street
New York, New York

Dr. Luis Rivera
Director

General Description:

The program which has been operating since February 1970, is a pre-school component of the public school system funded through Title III. Although a part of the public school system, it occupies two floors of a separate building showing no connection to the board of education.

Presently seventy-two (72) children ages two and a half to five are being served. All are Puerto Rican. About eighty-five percent (85%) of them spoke mainly Spanish when they entered the program. Now the director considers them bilingual. A list of three hundred (300) children await admission into the program.

Program Goals:

As explained by the director, the goal of the program is "to establish an educational process where the child develops self respect, independence, self confidence, and aggressiveness toward learning."

The Program:

The program functions year round Tuesday through Friday from 9:00 A.M. to 2:00 P.M. It attempts to develop children's aggressiveness toward learning through its structure and personnel. This is

an open classroom in which subject areas are identified by the material found in them. Children move freely from one area to another. The teacher is attached to a subject area so that all children in the program relate to all the staff. The teachers are warm, supportive friends and monitors who encourage learning. Throughout his day at the center, the child is involved in activities aimed at: developing his reading and writing skills; his understanding of concepts of color, shapes, and numbers; developing his motor coordination; and expanding his understanding of nature, his culture, his community people, and his language ability. The open nature of the program is modified by periods in which the children in groups of three and four are taken to a separate area to be taught reading, writing, and mathematics skills.

Language Development:

This area is also child centered and child determined. The child begins expressing himself at whatever level he is at in his native language. He continues to grow in his native language in the school in the same natural manner he learns at home, by speaking to adults and other children in the program. In the same way he begins to learn English by listening to other children and teachers. Both languages are used freely in the school. No preference is given to either so that whichever the child uses is encouraged. Emphasis is placed on not translating what is taught. If the child at the moment is engaged in an activity in which he is learning to count in Spanish only Spanish is used; if English then English. Reading, writing and

mathematics are taught in the language most familiar to the child.

Cultural Exposure:

The parents in the program made the decision that Puerto Rican culture would be emphasized in the center. They feel the children receive Anglo Saxon culture through television, the school, and other environmental means. In addition, since the children will have the Anglo Saxon culture emphasized in the public schools, it is important that their cultural pride and identity be strengthened before they reach that system.

Culture is projected through the celebration of holidays, the preparation of Puerto Rican foods and through the equipment in the center. The food preparation is limited since their lunches come from the bureau of school lunches; however, once a week a Puerto Rican food is prepared. In school activities, the children themselves prepare some desserts. By now, they are experts in making "piraguas" (Puerto Rican ices). Although emphasis is placed on their own culture, the program seeks to present cultural variety. According to the director and parents interviewed, a person should be sure and secure in his own, but he should be able to speak as many languages as he can learn and to understand as many cultures as he can reach.

Staff:

Of the twenty-one staff members, sixteen are Puerto Rican; five are male. Five staff members including the assistant director are Anglo Saxon. Three of them are bilingual and the monolinguals are

rapidly learning Spanish from children, parents, and other teachers. One essential qualification for employment in the program is the possession of an attitude of respect and appreciation of the children's language and culture. Staff relationship to children and parents, therefore, is warm, friendly, and informal. Relationships between staff members are friendly and egalitarian. A visitor not knowing that the director's specialization is educational psychology might consider him the school's electrician or painter. He can be found with his staff relating to whatever task must be handled at the moment.

Staff meetings are held every Monday. That day school is closed and staff meets to evaluate the past week's activities and to discuss the children's development. Curriculum plans and activities for the week are developed based on the evaluation of the previous week.

Materials and Equipment:

Preference is given to materials developed by the program staff. Each area is filled with relevant material. The science area is highly equipped with real chickens, hamsters, fish, Puerto Rican plants appropriately labeled, rocks, a water project showing the use of electricity, and carpentry equipment. An area for motor coordination activity is fenced off by a circus tent made out of a former parachute. There children jump rope and play ball, etc. There is also an area for painting, a kitchen area to play house, a counter with a cash register and merchandise which serves as a store, a sand box, and a large pool of water with a variety of plastic animals.

Parent Involvement:

In the organizing process of the school, all parents in the neighborhood were visited by staff members to involve them in the program.

Since the school is part of the board of education, there is no direct policy board overseeing activities. Nevertheless, the parents are organized as a parent association and are involved in program planning. Special activities or celebrations are their responsibility.

Parents are viewed as teachers at home, as done for staff, therefore, workshops on child development and community involvement are conducted for them. To ensure a better understanding of the program in which they are expected to have an input, on open school week, parents spend a day in the school going through the activities their children experience.

Besides having a direct input in the program, parents are involved in general school improvement. They painted and fixed up the facilities for their children's school, and are now involved in fund raising activities to set up a library which will also serve as a parent room. Such activities as language classes for parents will be held there.

Recently, the parent association was incorporated to establish its own day care center.

In general, parents meet in the school formally and informally to share experiences, talk about the children and the program, and discuss community problems and seek their solutions.

PRACA Day Care Center
450 Castle Hill Street
Bronx, New York 10473

Camile Garcia
Director

General Description:

This day care center was established in June 1971. It has the shortest existence of the programs described in this report.

The program serves eighty-one (81) children, ages two and a half to five. Three fourths ($3/4$) of the group is Puerto Rican; the rest is Black. A list of one hundred and twenty-eight (128) children await entrance into the program.

The Puerto Ricans in the program are mainly children of parents who were either born in the states or came when they were very young. Spanish is not spoken in their homes. Therefore, approximately three fourths of the children speak only English. About one fourth ($1/4$) speak only Spanish and ten (10) are bilingual.

Program Goals:

As expressed by the director, the goals of the program are: "to prepare children for the outside world by reinforcing their identity as Puerto Ricans and as individuals." The program, therefore, emphasizes the development of cultural identity.

Program goals seem directly related to the needs of the target population, parents and children. As a parent explained, the children are learning in school what the parents cannot offer them at home. Their parents were taught that it was wrong to speak Spanish so they

forgot it as soon as possible. They were also taught that being Puerto Rican was something of which to be ashamed, so they quickly cut off a part of themselves and severed communications with their community. Now as the children learn Spanish and develop pride in their heritage, they transmit these to the parents. A parent explained, "Our children now liberate us from the hang-ups we had picked up." So that the program seeks to reach both the children and their parents.

The Program:

The center functions throughout the year serving children from 8:00 A.M. to 6:00 P.M.

The day care center facility is divided into rooms, each housing fifteen (15) to twenty-two (22) children. Generally, children are divided into groups according to age, however, the child's development is the final criteria in determining placement. To avoid the typical public school atmosphere the rooms are equipped to reproduce the home environment to develop what the director calls a family setting or a program that is an extension of the home.

Within that setting the children have an established schedule and curriculum. A teacher, an assistant teacher, and an aide are involved with each group. The relationship between teachers and children is warm and friendly. Parents are free to visit the classrooms and are encouraged to do so.

Throughout the day children are involved in activities to develop their motor coordination, their understanding of concepts, and their language ability and cultural understanding.

Language Development:

Both English and Spanish are used interchangeable throughout the day. The adults communicate with the children in the language used by the child. It is expected that through the daily hearing of the other language from children and adults the child will learn the other language. Equal emphasis is placed on learning both languages.

Cultural Exposure:

Since the director feels that the children are bombarded daily with the Anglo Saxon culture, emphasis is placed on introducing and reinforcing the Puerto Rican culture.

This is done through such activities as the use of Puerto Rican games, the preparation of home foods, the celebration of holidays and the presenting in staff positive role models.

Such foods as "bacalaitos" (cod fish mixed in a batter, fried), arroz con pollo (chicken rice), funche con pescado (corn meal with fish soup) and others are used in the center. The director explained that this is not done as often as wished because it requires more seasoning and consequently more time.

The celebration of holidays is used to introduce cultural matters such as the history of Puerto Rico. For example, at a holiday celebration the children presented a skid about the Taino Indians and their relationship to the Spaniard. Other holidays celebrated are: Three Kings Day and the Discovery of Puerto Rico. United States holidays are also celebrated.

Staff:

The staff is all bilingual, and sixty percent (60%) of the group is from the immediate neighborhood. Except for the janitor, one assistant teacher, and one cook, the staff is female.

There are very rigid qualifications (a B.A. in early childhood education and state certification) established by the Agency for Child Development for center staff. Consequently, the director finds it difficult to recruit bilingual teachers. In addition, while qualifications are lower in the public school system, the salary scale is higher. The center, therefore, experiences a high rate of staff turnover.

The staff seems highly committed to the development of the children, considering their future achievements to be also those of the community and, therefore, their own.

Staff meetings are held once a week for the purpose of discussing such matters as: philosophy of bilingualism, methods of teaching concepts, language, and reading and writing skills bilingually. In addition to their in-service training, they are all attending classes to further their formal education.

Materials and Equipment:

Since the program was recently funded it has a shortage of material and equipment. A lack of funds has slowed down the process of acquiring it. The staff feels that there is no material currently available for the urban Puerto Rican child. What is available is translations and modifications of monolingual material for the Anglo Saxon child. There-

fore, the material being used is mainly prepared by the staff itself.

Parent Involvement:

Parents are an integral part of the program. The day care center is a place where they get to know one another, talk about "chismes" (community gossip) and seek solutions to community problems. Since the attitude of the center is that parents should have a strong say in the program, five parents are in the board of directors.

Parents are encouraged to observe their children's educational process, to ask questions, raise complaints, and to generally work as a team with the staff to educate their offsprings. They are directly involved in the classrooms, taking over classes during staff meetings.

Following the team work concept, parents, like staff, are also given workshops on child development theory and on community involvement.

Additionally, parents are involved in fund raising activities. At their own request, they are receiving language development classes at the center.

Buffalo Pre-Kindergarten P.S. 76
300 South Elmwood Avenue
Buffalo, New York

Carmen Rodriguez
Director

General Description:

This pre-kindergarten program funded under Title VII is a component of a project serving children from pre-kindergarten to the second grade. The program has been in operation for one year. It functions within the public school complex and also follows the school calendar of operation. The pre-K class runs from 9:00 A.M. to 2:00 P.M.

Approximately twenty children are enrolled in the program; half are Puerto Rican and the rest are Indian and Black. The Puerto Rican children reach the program speaking only Spanish; the non-Puerto Rican speak only English. The children are generally from migrant workers' families.

Program Goals:

According to the director, the goals of the program for Puerto Ricans are to develop a positive identity, to continue their intellectual growth by learning in their native language, to help them to relate to the general society by teaching them subject matter also in English and by exposing them to the Anglo Saxon culture. The non-Puerto Rican children learn an additional language and receive exposure to the Puerto Rican culture. In short, "both gain a broader cultural horizon." The emphasis of the program, therefore, is social development.

The director objects to the fact that the program is forced to allocate half of its slots to non-Puerto Rican children. She feels the teachers must concentrate too much time teaching Spanish to the non-Spanish speaking children. She adds that to the English speaking children the program offers cultural expansion and enrichment. To the non-English speaking it may mean success or failure in school. The program, therefore, should be able to concentrate its limited time and resources on the children who most need the services.

The Program:

This pre-K program functions as an open classroom. Children move freely, choosing the activity that calls their attention. The situation is flexible, with the teacher and the assistant playing a supportive role. Their relationship to the children is warm, friendly, and informal.

The first two hours of the day are spent in one classroom in what is labeled as the Spanish dominant period. The children then move to a different classroom where they have a different teacher for the English dominant period. The same topics covered in Spanish in the morning are repeated later in English.

Throughout the day, children are involved in activities to develop motor coordination, cognitive skills and social abilities. The teacher encourages individual use of material and student independence in their daily activities.

Language Development:

Both languages receive equal emphasis and, as explained, the day

is divided into Spanish dominant and English dominant periods. Although different teachers cover each period, both are bilingual. Therefore, although one language is "dominant" during the specified time, no child is inhibited from expressing himself in the language most comfortable to him. Consequently, languages are taught at no personal expense to the children.

Cultural Exposure:

Cultural heritage is reinforced through the use of home foods, social activities, songs and the celebration of holidays.

Staff:

All staff is bilingual and mainly Puerto Rican. Except for the curriculum development expert and one teacher, all are female.

The director finds difficulty in recruiting bilingual teachers with a background in Early Childhood. Some of the staff members are currently attending classes in that field at the University of Buffalo.

Monthly meetings are held to discuss the children's progress and to plan activities. An intensive two week workshop on theory and on the use of material and equipment is held in the summer.

The staff is an integral part of the community and is, therefore, involved in its problem solving process. The children, they feel, are the hope of the community.

Material and Equipment:

Materials are mainly produced in the program by the curriculum development expert and the teachers. Such material as Sesame Street

and Electric Company are also used.

Parent Involvement:

Parents are considered partners in their children's educational process. Therefore, they participate in policy setting for the program through their five representatives in the Community Board. Meetings are held to give parents an opportunity to have an input in the program. They evaluate, add or change proposed curriculum and activities. Parents and staff communicate in and out of the program setting. Hence they feel free to visit the program knowing they are welcome. Their relationship to staff is warm, friendly, and informal.

F. ANALYSIS OF MODELS DESCRIBED:

The descriptions of bilingual programs presented indicates that the concept of bilingualism does not just refer to a method of instruction, it is also a philosophy of education. As a method of education, the concept is implemented differently in each program. As a philosophy, its characteristics are common to all the programs described.

Those common characteristics are their:

- Educational philosophy and objectives.
- Process of implementing objectives.
- Relationship of staff to children, parents and community.
- Parental involvement in the programs.
- Program and classroom atmosphere.

A comparison of the characteristics of the traditional educational process of those found in the bilingual programs better describes bilingualism.

The traditional method of public school education is based on a philosophy derived from the nation's concept of "equality." The country was founded on the idea that "all men are created equal." In implementing that concept, "equal" was defined as "same." Since the ideal was for men to be equal as supposedly they had been created, their development as social beings was seen as an equalizing process. Education, therefore, became the society's institutionalized form of making everyone "equal." To ensure that the end product of the public school system was the "same", a system of grades was established, and a curriculum determining the boundaries of learning and achievement expectation

for each grade was set. At the conclusion of that process, as if items passing through an assembly line, a mass was expected to emerge. People who spoke the same, acted and reacted in the same way, and held the same values and attitudes. The end result of this system in terms of human relations is the establishment of boundaries limiting the individual's relationships to those whom he could identify as "equal" or the same as he.

Within that educational atmosphere, all that deviates from the norm has been considered not good or inferior. The value judgement placed on difference is the base for the development of the concept of the "deprived child", and the deficit educational model of education. Any child entering the public school system who is not the same as what the society has defined as the ideal model - Anglo Saxon - is destined to undergo a remodelling process. Accordingly, education for him is the process by which he is conditioned to accept the "right" values and attitudes, to strive for the accepted goals, and to communicate in the proper language. This is usually accomplished by punishing him for using his language and by embarrassing him for being "odd". Thus, this goal of remodelling the child determines for him curriculum, and the behavior which the school personnel will reward or punish. The child's intellectual development, if considered a goal, is secondary. It might receive attention once the child has learned the language and has been properly reshaped. By then, however, the frustration, hostility, and feelings of inferiority have claimed the victim.

In terms of family-school relations, the parents are seen as ignorant and inferior, having nothing positive to contribute to the child's

education.

In contrast, the philosophy on which the bilingual programs base their educational process presents a world filled with diversity. The directors often called attention to the pluralistic nature of the country and the diminishing distance between nations. They, therefore, emphasized the need to improve inter-group and inter-cultural relations by developing individuals who have a positive attitude toward themselves and who can relate well to others.

In addition, the directors stressed the uniqueness of the individual, the right of each child to be himself, and to be respected and accepted as he is. Consequently, they emphasized the importance of developing each child as an individual and developing his personality and talents as a unique person.

In varying forms, the directors expressed the goals of the programs to be: to encourage each individual to reach his highest potential; to develop the abilities of each child in two or more languages; to instill a positive self image, a sense of self worth; to expand the child's cultural horizon; and to educate individuals who can function equally well in both languages and cultures.

The programs strive to reach their goals by: evaluating each child's abilities, encouraging the development of his unique talents, using his native language to ensure intellectual development and reinforcing the child's cultural heritage while teaching him other languages and introducing him to other cultures.

The staff's relationship to the children and parents is one common characteristic of the programs which only one's presence at the

sites can fully explain. It was felt to be close, warm, friendly and informal.

That relationship is based on the fact that the staff feels a part of the community. They, therefore, have a personal stake in the success of their students. They are also involved with parents in the problem solving process of the community, so that they relate to each other in and outside the school setting.

In terms of the role the parents play in the programs, they are viewed as part of the team working to educate the child. As described, they are involved in program planning, in the actual classroom process; and are considered most essential in reinforcing cultural heritage.

The characteristics of the programs described develop an atmosphere conducive to learning. It is accepting, warm, open, relaxed and flexible. Languages are used freely. No value judgement is placed on difference. This encourages the child to be himself. The programs are welcoming to parents and children; a converging point for the community.

I

COMPARISON OF BILINGUALISM TO THE TRADITIONAL PUBLIC SCHOOL
EDUCATIONAL MODEL FOR THE PUERTO RICAN CHILD

TRADITIONAL MODEL

BILINGUAL MODEL

I. PHILOSOPHICAL BASE

"All men are created "equal".
The society's ideal goal is
that all men be "equal".
It defines "equal" as "same".

Emphasis the uniqueness
of the individual. Stresses
the pluralistic nature of
the nation and the world.

Purpose: To bring everyone
in the society to the esta-
blished level of sameness.

Purpose: To develop the
aptitudes and abilities
of each individual to their
highest potential.

II. EDUCATIONAL GOALS

To produce a mass that:
speaks the acceptable lan-
guages, shares the same
values and attitudes and
strives for the same goals.

To produce individuals
with well developed abili-
ties. To improve intergroup
intercultural relations,
by developing individuals
who can function equally
well in both cultures.

II

COMPARISON OF BILINGUALISM TO THE TRADITIONAL PUBLIC SCHOOL

EDUCATIONAL MODEL FOR THE PUERTO RICAN CHILD

III. EDUCATIONAL OBJECTIVES

TRADITIONAL MODEL

To develop children at the pace and pre-established level determined by the educational institution. To remodel each child into the society's ideal cultural model - the Anglo Saxon.

BILINGUAL MODEL

To encourage each individual to reach his highest potential. To develop the abilities of each child in two or more languages. To instill a positive self image, a sense of self worth. To expand the child's cultural horizon.

IV. METHODOLOGY

An established system of grades with a set curriculum and pre-determined expectations. English is used to ensure uniformity despite awareness that some children will be excluded. Children are labeled with self fulfilling terms such as: "culturally deprived."

The child's ability is evaluated individually. Achievement expectations are established, and are raised as he progresses. Native language is used to ensure intellectual development. Home culture is reinforced while other cultures and languages are introduced.

III

COMPARISON OF BILINGUALISM TO THE TRADITIONAL PUBLIC SCHOOL EDUCATIONAL MODEL FOR THE PUERTO RICAN CHILD

TRADITIONAL MODEL

BILINGUAL MODEL

VII. PARENT INVOLVEMENT

Parents are viewed as obstacles to the staff's goal of reshaping the child. Conflict, therefore, exist between home and school. Parents are considered ignorant and inferior, having nothing to contribute to their children's education.

Parents are equal partners in the educational process. Their involvement is an integral part of the program. They are especially essential in reinforcing the children's cultural heritage.

VIII. PROGRAM & CLASSROOM ATMOSPHERE

Repressive and frustrating.
Unwelcoming and alien to the children and their parents.

Accepting, open, warm, and relaxed. The free use of languages and acceptance of difference. Encourages free expressions of individuality. Welcoming to children and parents. A converging point for the community.

IV

COMPARISON OF BILINGUALISM TO THE TRADITIONAL PUBLIC SCHOOL EDUCATIONAL MODEL FOR THE PUERTO RICAN CHILD

V. STAFF RELATIONSHIP TO PARENTS & CHILDREN

TRADITIONAL MODEL

Distance

Superior

Formal

BILINGUAL MODEL

Close

Warm

Informal

VI. STAFF RELATIONSHIP TO COMMUNITY

Separate.

No commonality of
values or goals.

Staff is a part of the
community. As such they have
a personal stake in the
achievement and success of
their students. Staff is
involved in the life of the
community.

CONCLUSIONS AND RECOMMENDATIONS

The bilingual concept, which is based on the recognition and acceptance of cultural variety, and of the uniqueness of the individual, inherently denies the possibility of developing "a model" for bilingual early childhood development and education programs. Each program (staff, parents, board) must be free to analyze its own situation and develop a program based on its specific needs. In designing it, the following factors must be considered:

- The age of the children.
- Their ability in each language.
- Their social environmental situation, i.e. urban, rural.
- Their general state of development: social, intellectual, physical.
- The parent's aspirations for the children in terms of culture and language.

Regardless of the type of program developed, if it is to be bilingual, it must provide what this study found to be the common atmosphere of bilingual programs. That "ambiente" derives from the attitude of the staff toward the children and their parents, and parental involvement in the program.

STAFF:

As observed in this survey and as reported to the Interagency Panel on Early Childhood Research and Development, 1971, "one issue

on which there is unanimous agreement by all researchers is that the staff of the day care center or service is the single most important determinant of the quality of care provided."¹⁶

Since the staff is the key ingredient for success, it is imperative that bilingual programs be staffed with people who are bilingual, and who can develop the atmosphere necessary in bilingual programs by also being "bilingual" in attitude toward the children and their culture.

There is a scarcity of bilingual staff with background in early childhood. An increase in training programs is, therefore, imperative. The role of personnel equipped with a theoretical base (formal education) would be to direct programs, train teachers, develop bilingual material, evaluate programs, and in general, conduct activities which require a theoretical base in early childhood.

A bilingual teacher is not one who has learned an additional language by taking a few courses, which may teach the language but will not ensure changes in a prejudiced attitude toward native speakers of the language. To ensure that personnel assuming leadership positions in the area of bilingual early childhood services is truly bilingual, an effort must be made to increase Puerto Rican bilingual teachers.

It has been established that "formal education qualifications of staff are not associated with staff excellence."¹⁷ It is recommended, therefore, that while increasing the number of teachers equipped with a theoretical base, flexibility be permitted on formal education

requirements for early childhood teachers. This would immediately alleviate bilingual staff shortage in the classrooms. Obviously, this would require continuous in service training programs.

AVAILABILITY OF SERVICES:

Two hundred and forty (240) children are served by the four programs described in this report. The total number in the waiting lists of three of the programs is double (486) the number receiving attention in all four. Thus, in comparison to the need, the number of children being served is miniscule.

Given the scarcity of services, the government requirement that programs serve both Spanish-speaking and non-Spanish speaking children, places additional limitations on the availability of services.

To ensure that, as a minimum, bilingual service is available for children to whom it is a necessity, programs must be expanded. In planning such expansion, if non-Spanish speaking children must be served, additional funds for that purpose must be included in monies allocated for bilingual early childhood services.

COMMUNITY INVOLVEMENT:

Although bilingual programs consider parent and community involvement an intrinsic part of the program, to government agencies the concept is still alien. The latter continues to make decisions on early childhood services, without considering the opinions and wishes of parents and community.

Community involvement at all levels of the development and imple-

mentation of services is necessary if programs are to address the specific needs of the target population. It is recommended, therefore, that an advisory group be organized by the community to represent the concerns of Puerto Rican children at the Office of Child Development, the Office of Economic Opportunity, and other agencies relating to early childhood services.

In addition, to ensure that community concerns are represented throughout the channels of delivery of services, from Washington to local programs, Puerto Ricans must be employed in positions where they can influence: policy, program planning and development, and program implementation and evaluation.

FUTURE RESEARCH QUESTIONS

Research needs in the field of bilingual early childhood development and education programs identified by this study relate to:

- Programatic questions
- Methodical questions
- Dissemination of information
- Staffing patterns
- Program evaluation

1. All programs visited in varying degrees produce their own bilingual materials. They added, however, that there is a scarcity of material relevant to the children they serve.

A centralized system must be organized to: develop, collect, and disseminate curriculum material related to the Puerto Rican child.

2. In Bilingual Education as a Vehicle for Institutional Change,

Dr. Manuel Ramirez explains that the Chicano child learns better when he experiences a warm relationship with the teacher. That type of atmosphere was found in the bilingual programs serving Puerto Rican children described in this study.

The question to be explored: Is the variable affecting achievement in the bilingual program the hispanic atmosphere of warmth and informality or the verbal communication made possible by the use of the child's language?

3. The models described in this report vary in structure from the open classroom to the teacher centered class. To be determined is the effect of structure on the achievement of the Puerto Rican child.

4. Some directors of programs feel every staff member in the program must be bilingual and must have a positive attitude toward the children and their culture. Others feel that not all staff must be bilingual in language, but all must be "bilingual" in their attitude. The director's attitude directly affects the ethnic composition of the staff.

The effect of each staffing pattern on the achievement and identity development of the children involved should be analyzed.

Also, to be considered is the relationship between ethnic staffing pattern and parent involvement in the program.

5. The overwhelming majority of persons staffing the centers are female. What is the effect of that pattern on the children's identity development?

6. A small number of the models described limit their enrollment to Puerto Rican children. Some basically serve hispanic children, others find it necessary because of requirements to serve equal number of Spanish-speaking and English-speaking children.

How does the classroom language composition affect the achievement of the Spanish-speaking and the English-speaking child?

7. All models described place great emphasis on including parents in all phases of the program (policy, development, and implementation).

To be studied is the effect of the parent's involvement on the children's achievement and their identity development.

Also to be explored is the effect of that involvement on the parents' feelings of self worth and confidence.

In addition, to be considered is the effect of parent involvement on the parent - child relationship.

8. Three methods are used to encourage the development of two languages: 1) using one language in the classroom at a specific time; 2) using both languages throughout the day, stating everything in both languages; and 3) communicating throughout the day in whatever language fits the occasion and feels most comfortable for the child involved.

The effect of the method used on the development of the children's ability with the two languages remains to be tested.

9. The programs place emphasis on reinforcing the children's original culture.

What is the effect of that reinforcement of the children's concept of self worth and identity?

Traditionally, research studies have been used by the society to intellectualize prejudice held toward minority groups. Studies have "proven" hypotheses demonstrating the "uneducability" of minority children. This has often been accomplished through the use of biased sampling, biased testing, and biased analysis of data obtained. The bias involved has not always been the result of the researchers' racial attitudes, sometimes it is based on their lack of understanding of the people they are attempting to analyze.

To relate to both situations which may affect research on bilingual programs, the Puerto Rican Community must address its own situation.

It is recommended, therefore, that Puerto Ricans assume key positions in research projects seeking to: develop testing material, analyze hypotheses related to the bilingual concept, and evaluate programs serving the Puerto Rican child.

FOOTNOTES

- 1) United States Commission on Civil Rights, Staff Report, Demographic, Social, and Economic Characteristics of New York City and the New York Metropolitan Area, February 1972, pg. 3.
- 2) Ibid. pg. 7.
- 3) Antonetty, Evelina, The Educational Needs of the Puerto Rican Child in New York City, March 1971, pg. 1.
- 4) United States Commission on Civil Rights, Staff Report, op. cit., pg. 19.
- 5) Antonetty, Evelina, op. cit., pg. 2.
- 6) Kobrick, Jeffrey, Education Saturday Review, "The Compelling Case for Bilingual Education," May 1972, pg. 54.
- 7) Ibid. pg. 54.
- 8) United States Commission on Civil Rights, Staff Report, op. cit., pg. 22.
- 9) Ibid. pg. 24.
- 10) Rivera, Migdalia, The Rican, "The Straight Jacket", Fall 1971, pg. 18.
- 11) Jenkins, Mary, Board of Education, Bilingual Education in New York City, June 1971, pf. 40.
- 12) State Education Department, Early Childhood Education Programs for non-English Speaking Children, 1972, pg. 18.
- 13) Jenkins, Mary, op. cit., pg. 40.
- 14) Early Childhood Education Programs for non-English Speaking Children, op. cit., pg. 18.
- 15) United States Commission, Staff Report, op. cit., pg. 22.
- 16) Inter-agency Panel on Early Childhood Research and Development, A Review of the Present Status and Future Needs in Day Care Research, November 1971, pg. 37.
- 17) Ibid. pg. 37.

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